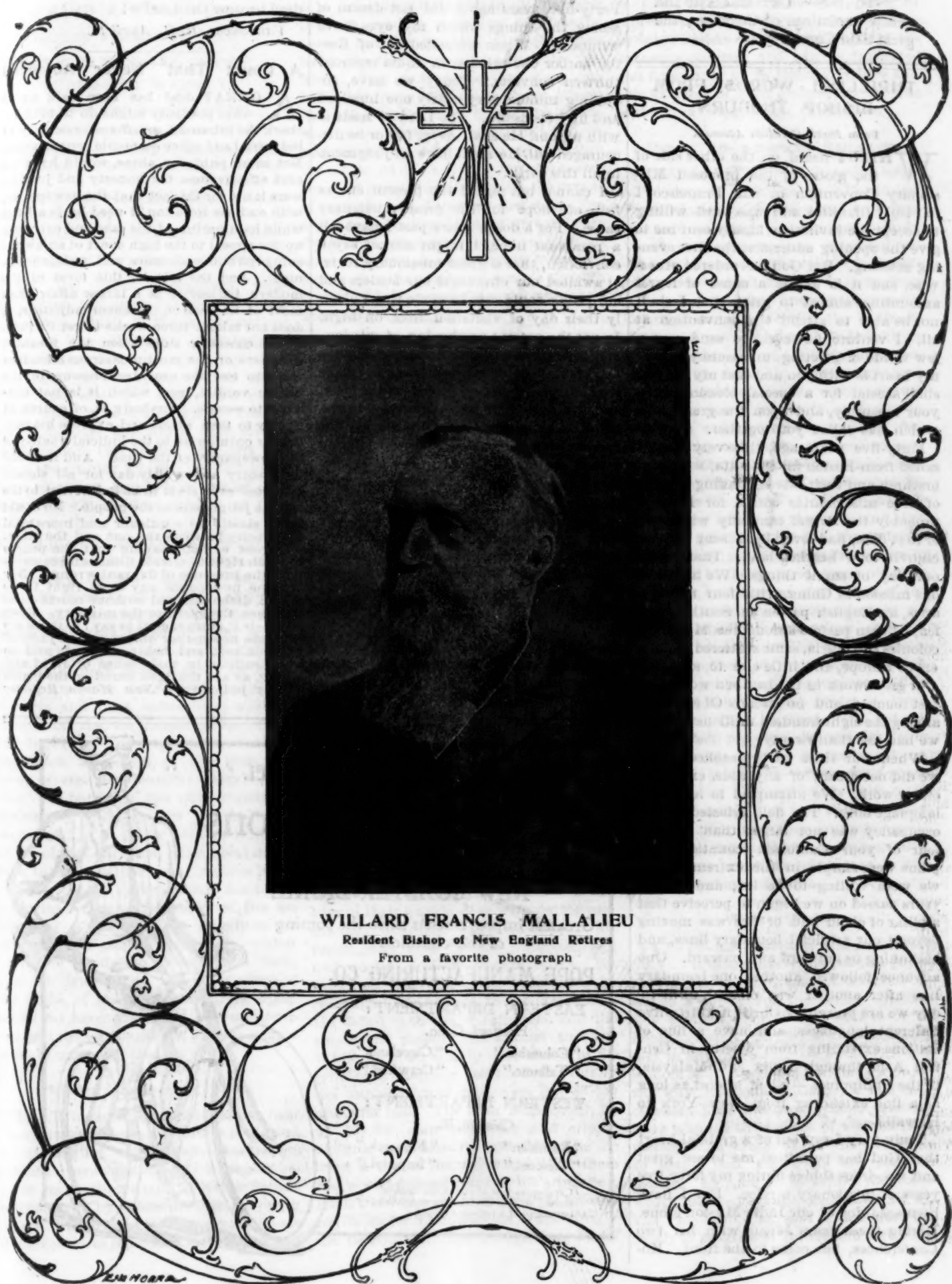


Zion's Herald

WEDNESDAY, MAY 18, 1904



WILLARD FRANCIS MALLALIEU
Resident Bishop of New England Retires
From a favorite photograph

Sore Feet



Itching, burning, scaly, and bleeding with offensive perspiration, are instantly relieved and speedily cured by warm baths with CUTICURA SOAP and gentle anointings of CUTICURA, the great Skin Cure.

THRILLING WORDS FROM BISHOP THOBURN

From *Pacific Christian Advocate*.

WHEN I heard, on the other side of the globe, of the proposed Missionary Convention in San Francisco, I felt truly thankful and was most willing to accept the invitation kindly sent me to give the opening address at the first evening meeting. But God has ordered otherwise, and it is to me a cause of regret amounting almost to grief, that I shall not be able to attend the convention at all. I venture, however, to send you a few words of greeting to assure you that my heart is with you and that my prayers shall ascend for a special blessing upon your assembly, and upon the great cause which has called you together.

Forty-five years ago, this very day, I sailed from Boston for Calcutta, with four brethren and their wives, making a party of nine missionaries bound for India—probably the largest company which, up to that date, had ever been sent by our church to a heathen land. That was in our day of small things. We had then one mission in China, with four missionaries, an English pastor in South America, a dozen pastors among the Methodist colonies in Liberia, some scattered preachers in Europe, and little else to speak of. Our great work in the heathen world had just touched, and no more. Of converts, among the eight hundred millions in Asia, we had less than twenty.

When our little party reached India we did not dream of any wide extension of our work. We attempted to learn one language only. The field selected for our occupancy was not larger than three or four of your California counties. Our plans were simple in the extreme. But we were willing to be led, and as the years passed on we began to perceive that a pillar of cloud and of fire was moving beyond our artificial boundary lines, and beckoning us outward and onward. One advance followed another, one boundary line after another was crossed, until today we are preaching Christ in thirty-five different languages, and have a line of stations extending from Quetta in Central Asia, through India and Malaysia, to the Philippines—a belt almost as long as a line extending from New York to Hawaii.

Truly may I say out of a grateful heart that God has permitted me to see great and wondrous things during my forty-five years of missionary service. But I have been speaking of our India Mission alone. During these years Japan, with her two Conferences, has come to the front. Ko-

rea has become a fruitful missionary field. China with her five Conferences, her living converts and her crowned martyrs, stands out before the gaze of the world; while the Africa missions have passed beyond their former limits and begun to plan for movements as wide as a continent.

My dear friends, I have truly reason to praise God on this bright anniversary day. I am propped up by pillows on a bed of pain, but I write with a heart full of joy. Forty-five years ago I did not dream of seeing the things which my eyes have witnessed. When we sailed out of Boston harbor our mission in India reported thirteen converts. Today we have, including minors, very nearly one hundred and fifty thousand. The Lord of hosts is with us, and He shall never fail or be discouraged till He shall have set judgment in all this earth.

I cannot but regard the present era as full of hope for the great missionary cause. For a dozen years past I have felt a persistent hope, I might almost say a conviction, that a great missionary revival awaited our church, if our leaders and our people could only be made to see clearly their day of visitation from on high. Is not the present awakening of missionary interest a striking token of such a brightening day? Certainly as a people we have seen nothing like it in the past, and we may well hope that the movement now inaugurated will soon assume greater proportions, and place our church where she ought to have been a generation ago—in the van of the great missionary host of the evangelical world.

We live in extraordinary times. The stars in their courses fight against sin evermore. All the great upheavals of nations in recent years have resulted in opening wider the doors of access to earth's nations into which God would have us enter. Our young men and young women are face to face with opportunities such as were unknown in the days of my youth. God forbid that they should fail to see their splendid privileges. God forbid that our

church should fail to grasp the full meaning of the present movement. Three million dollars a year for the redemption of the Christless nations is the smallest sum we should think of giving for the accomplishment of the most gigantic task which has been undertaken since the day of Pentecost.

God bless you, my dear friends, bless your convention, bless our great mission fields, and hasten the great day of triumph when all the earth shall in very deed become the Lord's!

Vancouver, B. C., April 11.

A Court That Never Adjourns

A GREAT deal has been said as to what publicity might do to hold in check the inhuman greed and rascality of industrial and other economic conspiracies. But mere publicity, alone, would have no sure effectiveness for honesty and justice, were it not for the fact that the newspaper, with endless iteration if need be, is all the while hammering at the case and carrying up the appeal to the high court of an awakening public conscience and public judgment. And the fact is, this form of the modern judicatory is a larger affair than most of us realize. It never adjourns, it does not take it three weeks to get its jury. There comes a time when the meanest schemers or the most monstrous offenders wake to feel the crushing pressure of the public verdict, from which it is not possible to escape. Anybody is, of course, at liberty to turn about and express his particular opinion as to the judicial quality of the newspapers of the time. And it would be a sorry and a silly day for all should the press ever seem to be indifferent to the serious judgments of the people. No doubt there should be a quicker and more vital reciprocity between the one and the other.

It goes without saying that the people have no right to remain dumb and cowardly in the presence of flagrant wrongs. Nor has the newspaper any more right to be stupid, dishonest and without moral sense than has the court or the ministry. Even now—is it extravagant to say?—there are in some newspaper offices men as judicial in their cast and habit of mind, and as conscientious in their sense of right and wrong, as are the men found on the bench of any judiciary. — *New Haven Register (Ind.)*.

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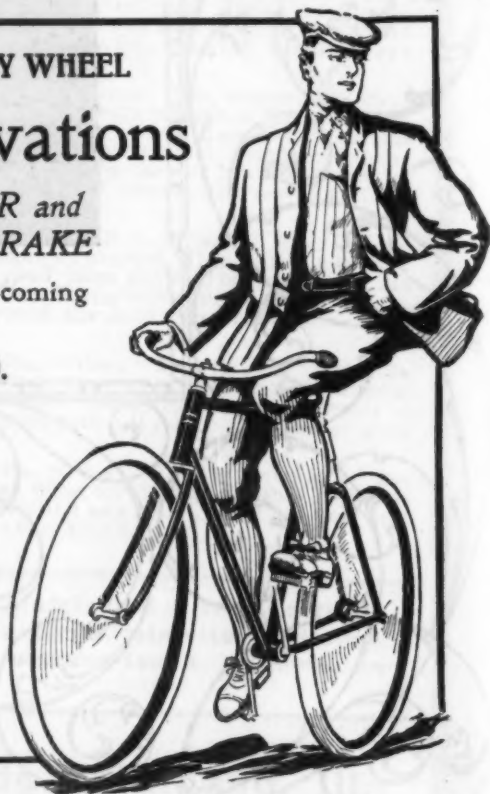
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GEORGE E. WHITAKER, Publisher

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New Quest for the North Pole

THE last great geographical prize which the earth has to offer is the North Pole, which is the mathematical centre of the Northern Hemisphere, where there is but one day and one night in a year, where there is no west and no north, and where every wind is a south wind. The effort to discover the North Pole divides naturally into two parts. The first section is the journey by ship to the north shore of Grant Land; the second consists of the 420 nautical miles to be traversed from Grant Land to the Pole. The journey to Grant Land is a somewhat uncertain summer trip, but has been made successfully by four ships. The ship would be frozen in off Grant Land by the middle of September, but about the middle of February returning light would enable the sledges to start north, and they would have three months or more in which to cover the 840-mile journey to the Pole and back before there was any chance of the ice breaking up. Commander Peary, who hopes to head a new expedition in search of the Pole, has made several dog journeys longer than that. He hopes on the new expedition extensively to utilize the native Esquimaux, and to profit by his own intimate knowledge of the coast. The great drawback to work in the polar regions is not the cold, but the nervous strain due to the long winter night. The value of the attainment of the Pole lies largely in the obtaining of geographical data which consist of pendulum observations valuable for determining the exact shape of the globe, of observations bearing upon terrestrial magnetism, and the meteorology and the economics of 300,000 square miles of unknown land.

Hearing One's Own Voice

THAT in a sense a man cannot hear himself speak, appears to be proved by interesting experiments familiar to modern psychologists. If a person records on a phonograph a few sentences pronounced by himself, together with others uttered by his friends, and causes the machine to reproduce these at the end

of a brief period, it generally happens that he readily recognizes his friends' voices, but not his own. On the other hand, his friends recognize his voice perfectly. This fact proves that every one hears his voice differently from others. According to Professor Exner, the difference must lie in the quality of tone. A man hears his own voice not only through the air, as do his auditors, but also across the solid parts situated between the organs of speech and those of hearing. The sound thus produced has a different *timbre* from that conducted to the ear by air alone. By simple experiments it may be shown that the passage of sounds through a solid body augments their intensity and modifies their quality.

Passing of Sam Parks

THE impetuous and reckless labor leader, Sam Parks, in temperament irrepressible and in his own opinion of himself invincible, who at one time held 100,000 strong and able men, together with their dependent families, wholly within his grasp, and who died friendless and hopeless in Sing Sing prison, May 4, was a curious product of abnormal industrial conditions which he himself perhaps did more to mar than to make. He took impudent and unbridled advantage of those disturbed conditions. His final triumph was when, prison shorn, he rode astride a white horse at the head of a parade of 18,000 men last Labor Day. He came to this country an illiterate Irish boy scarce out of his teens, drifted into a camp of bridge-builders, and, having both ability and brawn, soon gained all the opportunities for work he wanted. But he was possessed of the discontent of an ambitious man, and resolved by the argument of force to compel men to follow his leadership. The subserviency of the labor unions to Parks can be accounted for only on the supposition that multitudes of men are willing to follow a tyrannical boss so long as they can somehow invest him in their imagination with daring and dramatic qualities. Such qualities in his rough way Sam Parks possessed. He had no fear and no fastidiousness. Intoxicated with his earlier successes, he recognized no bounds to his ambitions. He defied both the workingmen and the employers, playing one against another. While he dealt simply with one firm his tyrannical methods prevailed, but finally the combination of employers proved too much for him. The man who could tie up 100,000 men on strike and cripple building operations for months while he lived a life of luxury, found that there was a well-defined limit to his arrogance. Even the workingmen themselves became restive under his oppression — and finally the despot fell. But though Sam Parks

is dead, Sam Parkism — the policy of selfish exploitation of the cause of labor by labor leaders — still shows signs of life in many quarters, and can be frustrated and foiled only by ceaseless vigilance and the exercise of good judgment on the part of the workingmen themselves.

Report on American Railways

NEVILLE PRIESTLY, under secretary to the Government of India, of the Railways Department, who was sent to this country last summer to study American railways, has presented an exhaustive report on the subject, concluding it with a high tribute to American railway enterprise and management. Referring to the fact that the railroads of America are commercial undertakings on a gigantic scale, and receive no protection from the State, Mr. Priestly says that it is impossible to associate with the great men who have made their mark in American railway history without becoming infected with the enthusiasm they show for their business, and declares that it is not until one realizes that the one idea in the minds of railway men in this country is to "get there" — and that they do "get there" by the shortest and quickest way, not allowing themselves to be turned aside by "red tape, old-time prejudices, tradition, or any other of the bogeys by which older countries are assailed" — that the marvelous development of railroads in the United States can be appreciated. American men are quick to get a new idea, quicker still to try it, and take a great pride in their profession. Their methods are not always perfect, but they succeed in doing what no other country in the world has done, and that is to "carry their goods profitably at extraordinarily low rates, notwithstanding the fact that they pay more for their labor than any other country." Mr. Priestly's visit to this country cannot but result in advantage to the railway systems of India.

Water Studies

WITH the growth of the population in this country the possible pollution of the water supplies of the land becomes a subject of increasing interest. The typhoid germ is now said to be at home in nearly every stream. Death may lurk in any fountain. No festal wine-cup is more full of possible horrors in a physical way than some of charity's cold cups of water. Year after year zymotic scourges have claimed their quota of victims from metropolitan areas where the living are so many that the dead are scarcely missed. In spite of epidemics like those which have prevailed at Ithaca, N. Y., and Palo Alto, Cal., and which were recently in progress at Butler and Pittsburg,

Pa., the public continues largely indifferent to the possibilities of infection and death from contaminated water sources. In view of these facts, the United States Geological Survey has lately established as a part of its organization a hydro-economic section for the purpose of conducting systematic investigation of the quality of surface and ground waters in the United States. While it is not proposed by the Survey to enter the field of hygienic investigation, the economic phase of the work is yet correlated with sanitation, and the hygienic data collected in the progress of the work will be available on demand of those interested. The fundamental feature of this work will be the collection of all analytical data and their arrangement and classification for ready reference and use.

Copper Treatment of Water Supplies

THE discovery which Dr. George T. Moore of the Government laboratory of plant physiology at Washington claims to have made in relation to solutions of copper as destructive not only of obnoxious plant growth in public water supplies, but also of certain pathogenic or disease bacteria, such as typhoid fever and Asiatic cholera-germs, must be received with caution, both as regards the fact of the cure alleged and the effect of the means employed on the human system, lest the remedy prove worse than the disease. It is true that it is claimed that the low fraction of 0.02, or two one-hundredths, of a gram of copper could be taken into the human system daily by the adult of average weight without harmful effect, and even to absorb that amount a person would have to drink twenty quarts of water a day from a supply which had been treated sufficiently to destroy all polluting algae forms. It would be no doubt an achievement of immeasurable importance if a safe and effective remedy could be devised for the purification of the large supplies of water upon which the well-being of the great city populations depends. Many questions will have to be settled, however, before a proposed remedy of this kind could safely be adopted. The question will arise: What becomes of the dead matter of the algae when destroyed? Will the particles mechanically if not chemically in solution be drawn off, or persist in the supplies that complicated troubles induced by the conditions of a run off in the city faucets? Is it proper to assume that, if the "average man" in so-called normal health might, according to some, take a maximum of half a gram of copper in his system daily without ill effects, the large numbers of half-well people, or those suffering from the complex modern civilization, could with impunity absorb even the 0.02 gram? The question of the destruction of the algae may be one to be settled by a plant physiologist like Dr. Moore, but the question of the possible destruction of the copperized people who drink the water is one which only medical experts might determine. We are not expressing an expert opinion on these points one way or the other. The whole question of the treatment of water supplies is one fraught with tremendous possibilities for the physical welfare or injury of multitudes of

people, and should be put in the hands of the very best and ablest men in the community—and perhaps of a jury in its composition very representative of all kinds of wisdom or talent, scientific or otherwise, possessed of a right to contribute opinion on the subject.

Japanese Steadily Advance

THE advance of the Japanese from the Yalu region has slowly but steadily continued this past week, the complete investment of Port Arthur being threatened. A force variously estimated at ten thousand to twenty thousand men has landed at Kinchow, and a number of skirmishes have taken place on the peninsula. The Russian strength has been overestimated, but the Japanese have proceeded with extreme caution, scouring the country thoroughly with their patrols before advancing in force. The Russians, abandoning all hope of preventing the capture of Port Dalny, have blown up the piers at that point, presumably to render more difficult a landing by the Japanese. A strong division of General Kuroki's army is threatening Haicheng. A second Japanese army, numbering 70,000 men, is now known to have left Chinampo, May 4, on 83 transports. The soldiers were crowded on board the vessels in the closest manner, one ship having 3,800 men on board. The activity of the Japanese in Southern Manchuria is attributed to the fact that the rainy season, which will render the roads almost impassable, begins in six weeks. The Japanese evidently hope to make their position secure, by a decisive battle or by entrenching, before the rains set in. Their forces are closing in on Liaoyang. Japan's first serious naval loss was the destruction of a torpedo boat, May 12, during a series of bombardments of the forts on Kerr Bay, north of Port Dalny. A flotilla of torpedo boats meanwhile swept the harbor for mines, and the torpedo boat No. 48 was cut in two by the explosion of a large mechanical mine whose presence was known, and to explode which several unsuccessful attempts had previously been made. Since then the despatch boat "Mikogo" has been blown up in Kerr Bay. The Japanese are said completely to have isolated Dalny on the land side. The Chinese are giving the Russians much concern, threatening their lines in the rear. General Kuropatkin, it is asserted, has but 100,000 men to defend a line one hundred miles long, while opposed to him is a Japanese army of eight divisions, numbering 184,000 men in all. News of a great battle is daily expected.

Shop Assistants and Freedom

THE annual conference of the National Union of Shop Assistants, Warehousemen and Clerks, which was held recently in Glasgow, Scotland, declared that shop assistants in Great Britain cannot be satisfied without a limitation of hours, uniform closing of shops, and no Sunday labor. Legislation on purely local option lines, it was held, would not solve the question. The "living in" system, against which the press, pulpit and medical authorities have declaimed, was denounced. Besides the bad living and sleeping accommodations and other evils connected with thus

dwelling on the shop premises, the system destroys that independence of character which is the birthright of every Briton, and denies to thousands the right to live a full, free citizen's life and to establish homes for themselves. Men would naturally hesitate to join the ranks of a trade subject to espionage at all periods of the day. The degrading "living in" practice, which has been perverted into an extra means of profit-making by employers, has fortunately never prevailed in Scotland. The conference also condemned the agreement demanded by employers that employees should not seek fresh situations within a five-mile radius, as in some cases the rule would shut out fifty English towns to assistants seeking situations. The Union decided to support assistants who refuse to accept part payment in kind.

—It has been found by Sir Benjamin Ward Richardson, after long experimentation, says the *Medical Times*, that 64 degrees Fahrenheit is the best temperature in which to conduct mental labor. If the temperature falls below that point, the mind becomes drowsy and inactive, and if it rises much above 64 degrees a relaxed state of the body and mind ensues, which soon leads to fatigue and exhaustion. It is important that the temperature be the same in all parts of the room and be steadily maintained.

WORLD'S SUNDAY-SCHOOL CONVENTION

V

REV. ELLIOTT F. STUDLEY.

"Needs Go Through Samaria"

THE largest and most overcrowded side trip of our cruise thus far was the one into Galilee and through Samaria, on horseback, to Jerusalem. Who would think of coming over six thousand miles to the Holy Land and going back without seeing Nazareth, Galilee, and Jacob's Well? And yet the roads are such in Palestine—it roads they may be called; the Scriptural phrase, "prepare the way," gives the better word—these "ways" are such, that carriages cannot pass over all the route even if one could secure the proper vehicles. After we had left New York and were out into the Atlantic, some of us who had declared that we would not take the Jerusalem trip without seeing Galilee and Samaria, were handed back our checks and told that all accommodations were taken. Our hearts were heavy, but we could not turn back. Various meetings were held. Some proposed to form independent parties, to hire horses or donkeys, or even walk the whole distance. Finally, however, a notice was posted that accommodations had been found by the management for twenty-five more, but it was on the last trip and gave only five days at Jerusalem. This was better than nothing, and so we waited, or went to Damascus and Baalbec. The Damascus trip was highly enjoyed. The Lebanon Mountains were grand; Damascus was quite satisfactory and furnished good hotel accommodations; and Baalbec's stupendous ruins were a revelation. The side trip to Baalbec, as printed on the program, looked small, but those who took it came back with great stories of the magnificent stones seen there—the largest quarried stones of the world. On the Damascus railroad an accident occurred in which a number of people were killed and injured. Vague reports came to our vessel as she lay at Beyrout. It seemed, however, that none of our party

were on the train, which, going the other way, had become uncoupled, and plunging down the incline dashed the occupants to a terrible death. We saw the railroad station crowded with natives, and our interpreter informed us that the women wailing were crying out and asking why God did not

Great came to bathe. We had three rows on "blue Galilee" and a bath in its waters. We visited the ruins of Tel Hum, and on Sunday, which we spent here, we had a Bible reading on "Galilee," by C. G. Trumbull, editor of the *Sunday School Times*. In the evening Rev. Wallace Nutting,

derful words that are transforming the world.

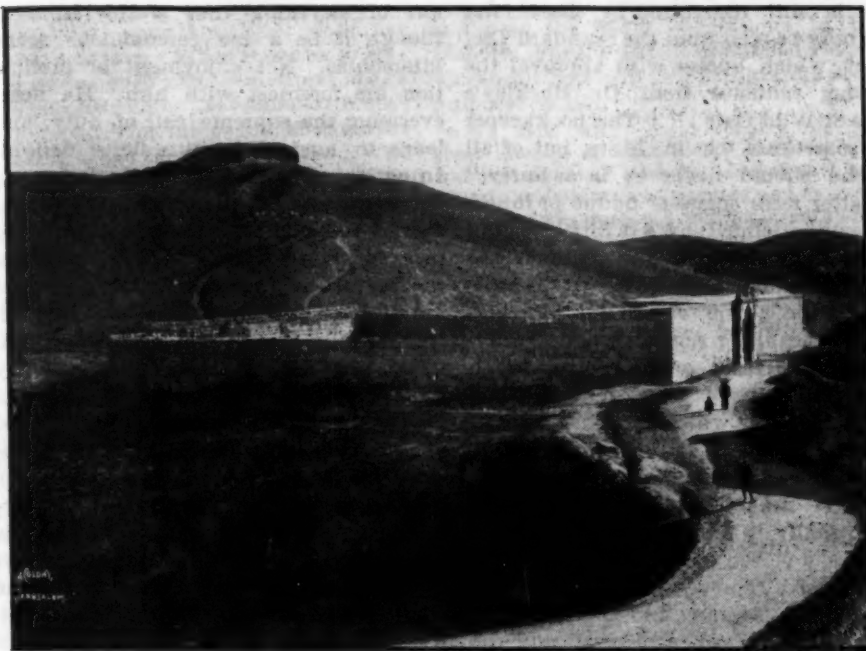
It was on our return back that we visited the site of Nazareth. At the Church of the Annunciation we were shown in the underground passageways the place where Mary stood, and the place where the angel stood, and even the "place where the Word was made flesh," as well as the house of Mary and the house of Joseph. Everything is delightfully definite in this country as regards holy sites. All one has to do is to believe what he is told, and hold to one communion. For Greek Catholics, Roman Catholics, Armenians, Moslems, etc., each desire the holy place. Hence, if one party squats in a certain place, the others find some other place and build a church or chapel on the spot. Hence there are three or four mountains of Precipitation, and John the Baptist, Elisha, and some other saints seem to be buried all over the land. As modern rubbish covers the ancient ruins in Palestine, so in many cases tradition has concealed the truth. In the Chapel of the Workshop of Joseph there is a painting of Jesus, Joseph and Mary in the carpenter shop. The figures are worthy of study and we herewith reproduce it. It was painted by Francis Lafond, of Paris.

Pilgrims on Horseback

At ancient Shunem our horses came from Jerusalem and we left our carriages. We visited Gideon's Fountain, which was a large spring close up against a great rock. This was a digression from the old caravan route, to which we returned and visited modern Jezreel, a miserable collection of mud-huts on a fine hill. The site of Naboth's vineyard was pointed out; the tower out of which Jezebel was flung was shown. Was it really the tower? Yes, it was a tower, the only one in the place. What else could one expect for his money?

At the Old Testament town of En Gennin we pitched our tents for the night.

The next day we saw a well by the ruins of Dothan, which we were told was the pit



THE GOOD SAMARITAN'S INN

kill the Christians and the Jews instead of the Mohammedans.

"A Goodly Land"

At Haifa, on April 9, we took carriages for Tiberias. There is a macadamized road most of the way, and while there were steep and rocky hills which we were obliged to walk up and down, still the road was good for this country. We had a good view of the long ridge of Mt. Carmel as we rode along its northern base. It is fertile as of old, and its sides are terraced with fields to the summit. As the Kishon river bed runs along not far from its base, and as from many of its peaks the Mediterranean can be seen, the exact point of Elijah's contest with the priests of Baal must be left to the imagination of the individual.

We had many delightful views of the great Esdraelon valley, both as we rode along in its trough and as we got new revelations of it going in and out, over and around, the hills toward Nazareth. Flowers abound at this season; fields wave with wheat and barley. We would ride up over a hilltop whence could be seen a wide sweep of the valley. The fields of the different owners are in long strips. Some are green, or dark green, with different grains, and some fields recently plowed were chocolate-colored; and the whole effect we could only liken, as we saw the scene spread out before us, to the unrolling of rich carpets of all shades by a salesman in a large store.

We dined at Nazareth. Then our horses trotted on to Galilee, so that one day's travel brought us from Carmel to the little village of Tiberias, the only village remaining out of the many that in Christ's time dotted the busy shores of Galilee. We had some small fish from the lake for our supper. They were tender and good. We visited the Hot Springs on the south shore of the lake. The water that issues forth is too hot to bear. To the taste it is salt and bitter, and the writer had something of a sore throat as a result of taking it internally. It is reputed to be a good cure for rheumatism, and here Herod the

D. D., of Providence, R. I., preached an inspirational sermon on the Transfiguration. Mt. Hermon rose grandly before us, and added a dramatic interest to all that was said. Its broad snow-cap rose over all the land, and again and again, as we crossed the hills on our horseback trip to Jerusalem, the foremost rider would shout from the summit to the long drawn out line of riders below, "Mt. Hermon!"

"All Hail the Power"

On our way back we climbed the Horns



HOLY FAMILY

Picture over altar in Latin chapel at Joseph's home

of Hattin, traditional place of the Sermon on the Mount. It seems to be an unwritten law, as we stand on the site of pagan temple or Christian place of struggle or triumph, that we shall sing "All hail the power of Jesus' name." So on Hattin's breezy summit we sang and read the won-

into which Joseph's envious brethren cast him. To illustrate how strangely the dignified Bible narrative becomes mixed with the traveler's actual experience, we relate that we shall evermore remember Dothan as the place where a donkey traveling our

Continued on page 640

NOT LOGIC, BUT LOVE

WE are often amazed at the erudition of some experts in certain departments of investigation, or at the marvelous dexterity and subtlety of some metaphysical thinkers. Knowledge as they seem to know it seems to be a mightily masterful thing; facts as they mass them appear to have the overpowering majesty of a great mountain range. And yet the greatest thing in life is not logic, but love; not the facts of faith, but the faith which uses the facts; not an "ology," even though a theology, but the life of God in the soul of a man. Well said Martineau, in his "Faith and Surrender:" "I would rather have an hour's sympathy with one noble heart than read the law of gravitation through and through." The head challenges its problems, but after all it is the heart, panting after God, which chiefly demands satisfaction.

FROM DOUBT TO BELIEF

THERE is a way from doubt to belief if men will take it. But that is just it—it is a matter of will. Lady Henry Somerset is said to have been at one point in her life involved in deep mental perplexities even to the point of losing all religious belief. One consideration, however, brought her help. A voice seemed to say to her, speaking out of heaven itself: "Act as if I were, and thou shalt find that I am!" If there were no God, we should have to invent one, if we could, for the practical purposes of life. We must postulate God if we are to get on with man. When God is accepted, if only as a postulate, things begin to "clear up," as the Germans say, at once. Riddles become riddled with explanations, and dark problems shot through and through with the beams of light. Let the doubter accept God as a tentative hypothesis and act as he knows that such a God, if there be such a God, would have him act, and he will soon come to find that instead of his trying to hold feebly to God, God is firmly holding him. The Lord Almighty has a way of revealing Himself to the man who is found in the way of duty. The man who does the right comes to believe in the right, and he who follows on to know, shall know the Lord.

HASTE AND HURRY

THE two words are not always discriminated, but, when carefully used, they convey an important distinction. They indicate courses as far apart as the success and failure to which they respectively lead. They have affiliations and concomitants almost as decidedly separate as right and wrong, or piety and irreligion.

One of Wesley's mottoes was: "Always in haste, but never in a hurry." And he explained that he had no time to be in a hurry; that he was never in a hurry because he never undertook more work than he could get through with perfect calmness of spirit. He did one thing at a time, did it deliberately and tranquilly, did it with all his might, and so was not obliged to go over it again, which would have involved waste. Ex-

actness, punctuality, singleness of eye, concentration, tireless, indefatigable exertion—these things characterized him, and made possible his marvelous achievements.

That the same distinction between these two words which Wesley found valuable is still recognized in these later days, may be seen from the Standard Dictionary, which quotes with approval the following sentence from Dr. Buckley's "Oats or Wild Oats:" "The bookkeeper may sometimes be in haste, but of all men he should never be in a hurry." The latter term suggests undue or injurious haste, attended by a whirl of confusion and precipitation; it hints at the flurry and worry with which it rhymes; it carries the notion of anxious fuss and fidget, of headlong scramble and boisterous bustle. Haste, on the other hand, speaks mainly of that despatch and celerity without which no business can prosper.

The Bible knows nothing of the word hurry. It makes frequent mention of haste, usually in a good sense, although, of course, a person may hasten to do evil and so receive reproof, and to be hasty of spirit is not commendable. But "the king's business requires haste;" and the Psalmist prays: "Make haste, O Lord, to help me!" An excellent illustration of the main thought to be impressed may be found in our Saviour's words to His disciples as He sends them out on their mission, bidding them, "Salute no man by the way." He had reference, of course, to the prolonged and tedious salutations of the East, with their punctilious ceremonies and carefully graduated tokens of respect in deed and word. He wanted His followers to be so weighted with a sense of the deep import of their calling that a waste of precious time even in merely formal courtesy, much less in empty pretence of friendship, would be irksome and impossible to them. But in the same solemn charge He bids them, when they reach a town, to search out a worthy host, salute his house as they enter it, carry peace with them wherever they go, and be without anxiety or fear. So that, while enjoining haste, He would certainly prohibit hurry. In quietness and confidence they would find strength.

All this emphasizes the paramount necessity of a clear, definite aim in life, a concentrated, steadfast purpose that refuses to be turned aside even by things comparatively good lest the best be put in jeopardy. A life worth living is possible only to him who seeks continually the things which are in every sense *above* him, things not easy to do, things which he even thinks are perhaps beyond his power, but which, in spite of his misgivings, he goes at in dead earnest, stretching himself to his utmost in the endeavor, and deeming it better worth while to fail in this high aim than vulgarly in the low aim to succeed. Such an one cannot really fail. His heart, stout and brave, will ever beat, not a funeral march, but a charge. He will be still achieving and pursuing, however long he may be obliged to wait for the coveted fulfillment of his fondest golden dreams. He never loses his grip, but pushes right on, tense and swift, straight to the mark, packing each day closely

with work, prizing and portioning each hour. He has a keen sense of the high value of time—because he realizes what, with prudence and vigilance, it can be turned into; he regards it as raw material for producing the highest products, and is righteously impatient and intolerant of anything that wastes it, even though it be a too ceremonious social intercourse. Not enjoyment or inclination are foremost with him. He hears evermore the supreme call of duty, and leaps to answer it with fierce delight. Impatient of digression, intolerant of irrelevant matter, he does not wander from his theme in speaking or from his task in acting, but with fire and force moves forward constantly. Such lives are sublime and heroic, are built on reality and fully charged with noble earnestness. Haste is in them, eager alacrity for every good word and work, prompt alertness and vigor, for they feel the need of speed to overtake the pressing demands of the crowded days while the light of life yet lingers and the sun tarries on its way to the west. But there is no hurry, no helter-skelter, or hurly-burl, or rattlety-bang, as though by the empty rush and roar of a strenuous outward activity truly noble deeds could be done and great character be built up. Tranquillity is not a hindrance, but a help. Real strength is procured and promoted by waiting much upon the Lord.

The Time Limit

THE Los Angeles *Daily Times*, which seems to reflect so admirably the spirit and doings of the General Conference and the important committees, justifies the position taken by ZION'S HERALD on the restoration of the time limit, in reporting the first meeting of the committee on the Itinerancy:

"There were present, May 6, 115 members of the committee on Itinerancy. Talks with influential and well-informed ministers indicate that most of those who favor the unlimited tenure have small hope of its being retained as the policy of the church, and the same persons incline to the belief that the time limit will be restored with four years as the regular period of service, with longer term permissible in special cases.

"Unmistakably the rank and file of Methodist ministers and laymen desire the restoration of a time limit, as was evidenced by the number of memorials sent up by the Annual Conferences and brought to light in yesterday afternoon's session of the committee. Not only were they numerous, but most emphatic in tone. Somehow the impression has gone abroad that the historic and peculiarly Methodist system of an itinerant ministry is in danger of being destroyed by an unlimited pastoral service. But despite these memorials the strong, conservative leaders like Drs. Buckley, Upham, King, Day, Little, and the younger pastors, like Drs. Eckman, Downey, Anderson and Hughes, who are now serving beyond the old five-year limit, will combine to try to hold the church at large to four years' further trial of unlimited service."

Utilitarian Standard

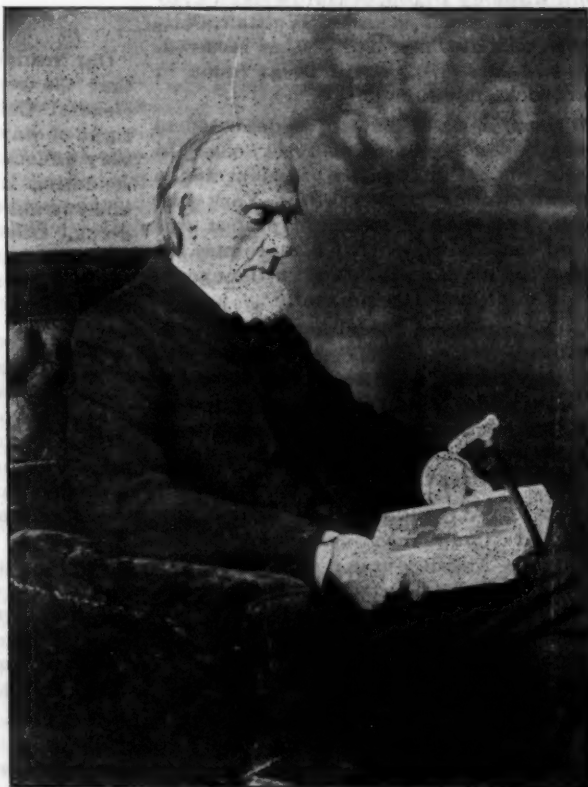
IT is said that on a recent tour of inspection over the Missouri Pacific system, President Gould took pride in pointing out to Russell Sage various new devices and attachments to the cars. Among these was a device for measuring the speed of a train, which resembled a steam-gage. Mr. Sage examined the attachment with much interest. Then he asked Mr. Gould: "Does it earn anything?" "No, I think not," was the reply. "Does it save anything?"

"No." "Then," concluded Mr. Sage, with oracular wisdom, "I would not have it on my train!"

There are men who have made their fortunes by extreme thrift, by eliminating from their lives, on the business side of them at least, everything that does not either earn or save. When it comes to giving, however, such men sometimes make generous benefactors. Nevertheless it does seem to be carrying things too far to reduce everything to the utilitarian standard. The instructive, the curious, and the æsthetic have their place and function, if only incidentally. There is many a thing which neither earns nor saves, which yet has a right to be and serves a need, like the unproductive flower which blooms by the side of the salable wheat in the field.

Death of Rev. Byron Alden

REV. BYRON ALDEN, of Streator, Ill., died, May 2, aged 93 years. He was born in Hinesville, Vt., Nov. 5, 1806, and entered the ministry early in life, becoming a member of the Black River Conference (now called the Northern New York Conference), with which he never severed his relations. Afterwards he went to Illinois and preached in Woodstock ten years, then at Gardner and Verona. He has not filled any regular assignments for the last fifteen years, yet frequently preached as a supply very acceptably. For several years past he had made his home with his daughter, Mrs. H. J. Wood, of Streator, Ill. On his ninetyeth birthday he gave a concert of song in the church at Streator, many of the pieces rendered being his own compositions. On that occasion he said facetiously, before singing: "The time was when I could sing like sixty, now I sing like ninety." In addition to his being, at the time of his decease, the oldest Methodist minister in the United States, he was, also, so far as known, the oldest living descendant of John and Priscilla Alden. He was greatly beloved, and the fragrance of his beautiful life will linger long in the memory of his friends. Mrs. Ellen B. Coit, wife of Prof. Judson B. Coit, of Boston University, was a niece of the deceased.



THE LATE REV. BYRON ALDEN

The Amusement Question

THE general public, through the daily press, has been misinformed concerning the probable action which the General Conference, now in session, is to take on the subject of amusements. It is not true, as the public is led to infer, that "the Methodist Episcopal Church is to tolerate card-playing, dancing, and theatre-going;" or that the church has changed front or is retrograding in this all-important matter. The General Conference at Los Angeles is struggling to relieve the denomination from its present very embarrassing, confusing and harmful attitude towards the subject of amusements. Our Episcopal Board, noted for the conservative attitude of every member on this question, in the Quadrennial Address advise that a new section on Amusements be in-

serted in the Discipline in Chapter 3, entitled "Special Advice;" and a form for the section in question is suggested. Elsewhere in this issue the Episcopal Address appears, and our readers are advised to turn to the sub head on "Amusements" and note the godly suggestions of the Bishops. For the benefit of hurried readers we reprint herewith two paragraphs of the proposed section:

"We look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theatre-going, promiscuous dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vitality, promotive of worldliness, and especially pernicious to youth.... We deem it our bounden duty to summon the whole church to make a thoughtful and instructed conscience the test of amusements, and not to leave them to accident or taste or passion; and we affectionately advise and beseech every member of the church absolutely to avoid 'the taking such diversions as cannot be used in the name of the Lord Jesus.'"

No greater change or modification of the attitude of the denomination on amusements is expected, and the facts, therefore, show how little occasion there was for the sensational reports on the subject which appeared last week.

In this connection we advise our readers to receive with caution any unreasonable or extravagant announcement of what has been done, or is to be done, at Los Angeles. We confidently expect this General Conference to fully justify our good opinion of it.

Christian Association Convention

THE International Convention of the Young Men's Christian Associations of North America, which convened in Buffalo, May 11, marks the fiftieth anniversary of organized religious work for young men on this continent. The founder of this great movement, Sir George Williams, is still living, and some of the American pioneers are yet in service. The Buffalo Convention has brought together about 1,400 delegates, representing 600 city Associations, 700 student Associations, 200 railroad Associations, and a large num-

ber of miscellaneous organizations conducting work in the Army and Navy, among negroes and Indians, and in industrial communities. Workers have been present from every State in the Union, and from Canada, China and Japan. The report of the International Committee shows that there has been a steady growth in the strength and efficiency of the State and provincial Associations. It is worthy of notice that the Associations have found their chief opportunity among the young men of the cities; but two lines of growth at the beginning of the century are becoming marked—work among boys and among young men in country districts. The membership of the boys' department now numbers 20,000, and the country work is being vigorously pushed. The remarkable rate of growth of the Railroad Associations, reported at the Boston Convention, has been maintained, and the total membership of this branch has increased to 23,206 men. Another promising field lies among young men of the industrial classes. Special attention has been given to the study of single manufacturing establishments, and progress in the line of religious work for employees has been made in some of the largest works of the country. An encouraging work is also being carried on among the coal miners of Pennsylvania.

The committee recommends the continuance, in this country, of the office, publication, library, business, field, railroad, industrial, student, army and navy, colored, Indian, "special religious," educational, physical, secretarial and boys' departments; the continuance of the foreign work on lines approved by experience, and in accord with the work of the missionary societies of the various denominations; and the observance of the last Sunday in September as Bible study rally day, and of the week following the second Lord's Day in November as a season of prayer for young men.

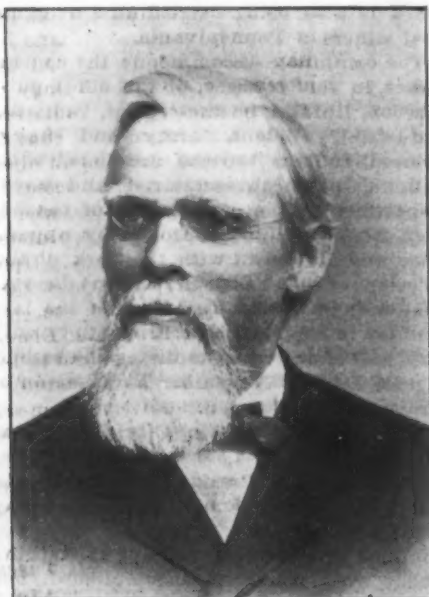
At a dinner held in City Convention Hall, attended by 1,500 delegates, a letter was read from President Roosevelt, in which he said: "I believe with all my heart in your work, for you have not confined yourselves merely to talking about what could be accomplished, but have striven in practical fashion to realize in some degree on this earth the ideals of Christianity. I feel that every Young Men's Christian Association throughout this land is a valuable adjunct to good citizenship." This great Association, or complex of Associations, has within a half century developed its work to such a high degree of efficiency that President C. C. Hall, of Union Theological Seminary, declared before the recent meeting of the Religious Education Association in Philadelphia that today it is in better working condition than any other religious organization, obtaining the maximum of results with the minimum of machinery.

It is an open question how far the Associations draw from the local churches, and how far they contribute to the increase of their membership. There is no doubt a class of men who look upon the Association as a substitute for the church, or, if they have no theory on the subject, practically make it so, just as others, as "Salvationists," feel absolved from the burdens of church membership; but in general the Young Men's Christian Associations are a strong ally as they are also a product of the churches, and afford a striking illustration of practical Christian unity among the denominations. While the evangelistic motive is perhaps no less strong today than when D. L. Moody served as an Association worker, it is differently manifested. The spirit of the times has profoundly influenced the Association, and social service is

now its marked characteristic. Its own literature expresses its aim as threefold — to serve man's body, mind, and spirit. It is well perhaps to regard the Association as the church in another form, or the church evangelistically and sociologically in action; and it is no disparagement to the Epworth League or the Endeavor movements to say that these Associations afford one of the most practical, efficient, and attractive manifestations of the religious life of Young America.

Translation of John G. Cary

AT his home in Rockville Park, this city, after years of invalidism and great physical weakness, on Wednesday evening of last week this noble Christian disciple "fell on sleep," aged 86 years and 7 months. When only thirteen years old he united on profession of faith with a Congregational Church. While engaged in business successfully in this city, he felt an unconquerable persuasion to preach the Gospel, and in 1848 he became a student at the Biblical Institute, Concord, N. H., and from 1849 to 1854 received appointments in the New England Conference. Failing in



THE LATE JOHN G. CARY

health, he returned to business and was a prosperous merchant in Boston from 1855 to 1872, and a member of Warren St. Church, Boston Highlands, from 1857 until his death. He became a member of the Wesleyan Association in September, 1873, and was for nineteen years its faithful and most highly appreciated secretary. For several years he has not been able to attend the annual meetings of the Association and has repeatedly presented his resignation as a member. In February of this year the Association reluctantly accepted it, upon his imperative request. He was for twenty years secretary of Asbury Camp-meeting Association, and for some years secretary of the Preachers' Aid Society of the New England Conference.

Mr. Cary was one of the purest-minded, most conscientious and faithful Christian disciples that we have ever known. He was a Nathanael in whom there was no guile. With a peculiarly sensitive nature, which led him to shrink from active public duties, there was linked a splendid mind, fine business judgment, and an earnest purpose to be serviceable to the church. For three-quarters of a century nearly he was a member of the church. Always sympathetic and helpful, a man of peace, his life remains a fragrant memory and an inspiration.

The funeral occurred at his residence on

Saturday afternoon, his pastor, Rev. Dr. H. W. Ewing, officiating, assisted by Rev. Drs. George Whitaker and Charles Parkhurst. A daughter survives, Miss Rebecca Cary, who has devoted herself for many years to her father, tenderly ministering to every need. The interment was at Forest Hills Cemetery.

PERSONALS

— A very interesting second contribution from the pen of Bishop Cranston on Porto Rico, already in type, is crowded over to the next issue.

— The *Northwestern* of last week says: "We are pleased to announce the engagement of Rev. Morton C. Hartzell, son of Bishop Hartzell, to Miss Bertha Vincent Drew, of Newton, Mass."

— Prof. S. J. MacWatters, of the School of Theology, has gone to Cleveland, Ohio, having been called away by the death of his brother, Chas. J. MacWatters.

— Announcement of the marriage of Rev. John Anthony Dixon, of Hardwick, Vt., to Miss S. Elizabeth Wiles, of Whittier, California, on Saturday, April 30, is received. Mr. and Mrs. Dixon will be at home in Hardwick after June 15.

— General O. O. Howard endeavored to prevail upon the American Tract Society to accept his resignation as president at the annual meeting held in New York last week, but such a storm of protest was raised that he agreed to a compromise, by which the matter was left with the executive committee for settlement.

— Captain Hans Diedrich Doxrud of the steamship "Kroonland" has been decorated by the King of Norway and Sweden with the Order of St. Olaf, in recognition of his thirty-six years' service at sea, during which time he has in various ways been instrumental in saving 360 lives.

— Rev. W. G. Richardson, of the New England Conference delegation, writes from Los Angeles under date of May 7, saying: "Had a fine trip out, and find this a very fine city. General Conference well under way, with plenty of hard work."

— A large portrait of Hon. Elisha S. Converse, that splendid Baptist layman, painted by A. H. Bicknell, has been placed in the rooms of the First National Bank of Malden. The portrait is an admirable likeness and is highly prized by the officials of the institution, with which the ex-mayor has been connected fifty-three years.

— It is reported that Rev. Dr. W. L. Watkinson, who retires from the position of English Wesleyan connectional editor at Conference, will go to South Africa and take up his residence there for the benefit of his health. At present he is in the Holy Land with the Sunday-school Union party. Some of Dr. Watkinson's sons are settled in Africa, one in the ministry.

— The late Colonel A. E. W. Goldsmid, of the British Army, who was the son of a distinguished Indian administrator, and served as chief of staff with the 6th Division under Major-General Kelly-Kenny in the South African war, was commandant of the Jewish Lads' Brigade, and took a warm interest in schemes of Jewish colonization. He organized for Baron de Hirsch the colonies in the Argentine which have afforded a refuge to several thousands of Russian Jews.

— Rev. O. S. Baketel, D. D., in a note from Los Angeles, under date of May 7, says: "Glad to get the *HERALD* today. It is like an old friend in a strange land. Your humble servant was honored by being one of the speakers at the Sunday-

school Union anniversary at Hazard's Pavilion last evening, May 6. An audience of about 1,200 was present. It was an excellent meeting — so all the people said. The work does not go very rapidly. There is the usual crowd that wants to make speeches, and it all consumes time. As far as we have seen, we have no desire to change the East for the West."

— With the gains that accrued to him after the publication of "Self-Help," the late Dr. Samuel Smiles built for himself a substantial house at Blackheath. There he intended to live and die, but as the years passed and his sons and daughters dispersed, he felt impelled to sell that edifice which had become so dear to him. In order, however, to mark the fact that his book had bought the land and built the house, Dr. Smiles had placed a copy of "Self-Help" in the foundations. The feet of strangers who little know what wisdom they are treading under foot now pass over the spot where lies that "buried copy of a still living book."

BRIEFLETS

Our readers will, of course, understand that the report of the proceedings of the General Conference must be given the right of way in our columns, making a very unusual demand upon our space and rendering it impossible to magnify local and current events as we are in the habit of doing. Other matters must be subordinated to the supreme urgency and importance of the General Conference.

The following is the wisest, most practical and far reaching suggestion in the Episcopal Address, and, if adopted and enforced, would effect the greatest possible change for good in the church at large: "In view of the necessity of having office bearers in the church who are religiously and Methodistically intelligent, we recommend that 96 of the Discipline be so changed that the quarterly conference shall not be at liberty to elect as a steward, or approve for membership therein, any class leader, trustee, Sunday-school superintendent, or Epworth League president, who is not a subscriber to some one of our weekly papers."

The Quadrennial Report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church to the General Conference of 1904 is a neatly-gotten-up document of 29 pages, in blue covers, containing a condensed account of the truly marvelous work accomplished in the foreign field during the past quadrennium by this society of consecrated women. Send to Miss Walden for a copy. It ought to be read aloud in every auxiliary in the church.

It is difficult for mortals to remember that giving does not impoverish God, and watching does not weary Him. A mother found her small daughter shut up in a closet. "What are you doing in the dark?" asked her mother. "You said God was watching me all the time, and so I thought I would come in here and give Him a rest!" It is human nature to try to relieve Heaven every now and then by doing a little watching on one's own account. But such private policing is a mistaken policy.

We are gratified to note, in the *New York Tribune*, that at the annual business meeting of the board of managers of the American Bible Society, held in the Bible House last week, it

was voted to amend the constitution of the Society so as to permit it to print the Revised Version of the Bible. This action will go far to relieve the Bible Society from criticism which has been visited upon it because it published only the King James version.

Editor Thompson of the *Northwestern Christian Advocate* publishes over his own signature an explanation of the reasons why the Missionary Society did not accept the legacy provided for it under the will of the late W. W. Cooper, of Kenosha, Wis., who perished in the Iroquois Theatre fire last December. Dr. Thompson says: "The comments of the daily papers were based upon the assumption of a reporter, who was entirely ignorant of the facts in the case." He states that the reasons for the rejection of the legacy were strictly economical, based upon the conclusion that the Society could not afford to accept the same upon the conditions attached to it in the will. Secretary Leonard says, in a note published later in the *Daily Christian Advocate*: "The fact of his having lost his life in a theatre was not mentioned either in our finance committee or in the Board of Managers."

Retired Bishops

ON Saturday, just as the General Conference was about to adjourn for the day, Dr. Buckley, chairman of the committee on the Episcopacy, read, with suppressed emotion, a report retiring Bishops Merrill, Andrews, Foss, Walden, Mallalieu and Vincent. Bishop Merrill's voluntary request for retirement we noted last week, but more fully in this issue. Dr. Buckley, after reading the report, made a very impressive statement, in which he took occasion to say that a man whose duty it was to present a report of this kind was to be pitied, but he was doing what he had been instructed to do by the committee. He sympathized with the aged Bishops, and believed that every other delegate in the Conference felt as he did. "The General Conference officers," said Dr. Buckley, continuing his statement, "are never superannuated. They are simply left out. If you want to get rid of them, vote for some other man. Not so with persons who hold a life estate. Therefore, when a Bishop reaches a point when he is too feeble, the wisdom and the best interests of the church demand that he be retired. The circumstances now apply, and if you do not retire these Bishops at this Conference you will not retire them at any future Conference, and you will have aged men in all the centres of church activity. While we love these men from our hearts, we love the church better than ourselves. It is for the interest of the church that we take this action."

It was indeed a painful and pathetic duty which devolved upon Dr. Buckley, but he discharged it with characteristic fitness and fidelity. We venture to say that all of these venerable Bishops have no more devoted personal friend, but as he so well said: "While we love these men from our hearts, we love the church better than ourselves." That is acting from the very highest standard of duty, and, while many will be grieved throughout the church at first that such action was necessary, yet the second sober thought of our people at large will sustain it. It should be remembered that the committee on Episcopacy to whom this matter is committed, are affectionately and gratefully related to these very Bishops; that they have given long and faithful consideration to the subject, and, as a result, are constrained to the conclusion that, for the highest interests of the church, younger and perfectly vigorous men

should be put into places of leadership in which so much is demanded. Constrained to refer to this very important matter in the *HERALD* of Feb. 10, we said:

"As we have repeatedly stated, the most important question to come before the next General Conference is the election of Bishops — enough able, suitable men so that the church at home and abroad shall not suffer, as it so grievously does today, for the lack of competent leadership. Intimately connected with this matter is the question of the retirement of several of our Bishops who have passed the point of vigorous, sane and aggressive leadership. There are from four to six who ought themselves to recognize that they can no longer perform acceptably the full work of a Bishop. But one of the infirmities of age and intellectual feebleness is the inability of the person himself to recognize it. Occasionally an alert old man becomes conscious of failing powers, but, as a rule, this is not the case. . . . Is it just to the church, or even to these Bishops, to continue and perpetuate them in what must prove to be increasing feebleness and inadequate service for four years more? Do wise men so manage their business in these days of such tremendous strain and competition? The church should, as it will, generously provide for these rapidly-aging Bishops, but it should superannuate them and relieve them from active service. Everybody knows and concedes this fact. Then let it be done. The church that had the conscience and the courage to do it with the revered and dearly beloved Bishop Foster, should now perform a similar duty in every case where necessary."

We present elsewhere portraits of these Bishops, and herewith brief sketches and characterizations:

EDWARD G. ANDREWS was born in New Hartford, N. Y., Aug. 7, 1825, and is, therefore, 79 years of age — one month and sixteen days older than Bishop Merrill, who asked to be retired, on May 6, the third day of the session. He was graduated from Wesleyan University in 1847, afterward taking a course in law. He entered the ministry in 1848, being a pastor in Central New York for six years. He then went to Cazenovia Seminary, where he remained as teacher and principal until 1864. He held charges then in Stamford, Conn., and Brooklyn until 1872, when on May 24 he was elected a Bishop. He has made a remarkably successful and worthy record as a Bishop. As a resident of New York city, profoundly religious, a critical and comprehensive scholar, abreast of the age and the times, sagacious and far-seeing, geographically occupying a position where his counsel has been urgently sought and needed in all the great problems which have affected the business thought and life of the denomination, his influence has been incalculably useful.

CYRUS D. FOSS was born in Kingston, N. Y., Jan. 17, 1834. Graduated from Wesleyan University in 1854, he joined the New York Conference the same year. Filling best appointments in New York city and Brooklyn with noteworthy success especially as a preacher, he was elected president of Wesleyan University in 1875, and in 1880 was elected a Bishop. His residence is in Philadelphia, where he is universally revered and beloved. A fine preacher, an object lesson of the higher Christian life, he has for all the years of his occupancy of the great office been characterized as the "ideal Bishop." But he has been seriously ill on several occasions, and without doubt his powers of endurance are limited. He will bear into his retirement the general and abiding love of the church which he has so loyally and effectively served.

JOHN M. WALDEN, of Cincinnati, was born in Lebanon, Ohio, Feb. 11, 1831. He was graduated from Farmer's College in 1852, after which he taught for two years and passed the ensuing four years in journalism. He entered the ministry in the Cincinnati

Conference in 1858. During the Civil War he was corresponding secretary of the Freeman's Aid Commission, an undenominational organization, and later was president of the Freedmen's Aid Society of the Methodist Episcopal Church. From 1868 to 1884 he was one of the very successful Western Book Agents. He was frequently a member of the General Conference until 1884, when he was made a Bishop. Bishop Walden has been the able and alert administrator, executive and statistician of the Episcopal Board. No man apprehended the great work of the denomination better, or was more faithful in purpose and spirit. He has long resided in Cincinnati, and is greatly beloved throughout the city and State.

WILLARD F. MALLALIEU was born in Sutton, Mass., Dec. 11, 1828. He has, therefore, passed his 75th birthday. Graduating from Wesleyan University in 1857, he entered the New England Conference in 1858. Taking at once high grade in the pastorate, he made an excellent record in the Conference. From 1882 to 1884 he was presiding elder of Boston District. A companion and greatly beloved friend of Bishop Gilbert Haven, he shared heartily in his reformatory work and especially his friendship for, and loyalty to, the negro. When Haven was dying on that memorable day at Malden, he said to Dr. Mallalieu as his parting request and injunction: "Stand by the colored man when I am gone." At the General Conference of 1884 the eulogy of Bishop Haven was read by Dr. Mallalieu, and was so fitting and expressive that he made a deep and abiding impression upon that body that he should be elected to finish Haven's great work. He was so elected and sent to the South to administer the work of the denomination there. Upon the retirement of Bishop Randolph S. Foster he chose Boston as his residence, purchasing a house in Auburndale. Bishop Mallalieu has been ardently devoted to his church and has been in labors abundant with tongue and pen for its advancement. He has been brotherly and accommodative, always evangelical and evangelistic. A multitude of devoted friends in New England, as elsewhere, keenly regret his retirement.

JOHN H. VINCENT was born in Tuscaloosa, Ala., Feb. 23, 1832, and became a preacher when but eighteen years old. He was ordained deacon in New Jersey Conference in 1853, and was transferred to the Rock River Conference, where he held important pastorates. He was elected Bishop in 1888. He was the founder of Chautauqua, and afterward Chancellor, and was preacher at Harvard, Yale, Cornell, Wellesley, and other colleges. In 1900 he was made resident Bishop in charge of the European work, with headquarters at Zurich, Switzerland. Bishop Vincent is known as the author of many popular Sunday-school works and books dealing with other phases of the religious life. He has stood for the assured results of modern Biblical study, and holds a place of distinguished favor among all denominations. Prof. George E. Vincent, of the University of Chicago, is his son.

Let no one imagine that there is any danger in selecting so many Bishops at one time as the retirement of these six will make necessary. The church has a superabundance of good material, and we believe that worthy men are to be elected. In 1872 eight Bishops were elected — Bowman, Harris, Foster, Wiley, Merrill, Andrews, Haven (Gilbert), and Peck, and, re-enforced by this vigorous and aggressive leadership, an unusual era of prosperity in the denomination followed. So we confidently expect it will be in this instance.

GENERAL CONFERENCE

Reported by DR. JESSE BOWMAN YOUNG.

Friday, May 6

BISHOP FOSS occupied the chair, and Bishop Warne, of India, made the opening prayer. The singing, led as usual by Bishop McCabe, assisted by two cornetists, was full of power. Bishop Foss was exceedingly clear-headed and thoroughly well posted and well poised in his administration. Several critical points were developed during the debates which required immediate settlement by a parliamentary expert, and in each case he was master of the situation. He must have breathed a free breath when the session was over, for the strain on the presiding officer of such a body in exciting circumstances is, of course, severe. Much time was occupied in perfecting the roll and securing registration of late arrivals, of whom there have been, by a peculiar combination of delays, an unusual number at this General Conference. Precious minutes were also occupied in an endeavor to secure a readjustment of seats, so that, if possible, those who were in the rear of the room, where the slightest noise disturbs them and where they find it almost impossible to hear, might be accommodated. Dr. Buckley awakened interest and applause by his suggestions in regard to readjustment, and said: "Brethren in the rear, with a feeling heart I sympathize with you. I have been there, but I did not beg for quarter!" It was understood that the committee would make efforts to give relief to the ones farthest from the platform.

On motion of Dr. Robert Forbes, it was ordered that hereafter in the publication of the General Minutes the denominational statistics shall be so arranged that they shall appear separately in the following order, so that at a glance one may see how many members we have in the United States and how many on the Continent: 1. The United States. 2. Africa. 3. Asia. 4. Europe. 5. South America. 6. Mexico.

Rev. Dr. H. N. Herrick, representing the North Indiana Conference delegation, presented a resolution extending to the venerable senior Bishop of the church, Thomas Bowman, who has been detained at his residence at East Orange, N. J., from attending the session of the Conference, the greetings of the body, praying God's blessing upon him, and directing the secretary to send him a suitable message bearing the greetings and the good-will of the Conference. Bishop Foss declared that during the session of the Baltimore Conference a few weeks ago this greatly beloved and venerated senior Bishop was present on three or four mornings, and presided for a part of the session. Bishop Bowman's spirit, he said, was very sweet and serene and his outlook very bright and hopeful. The resolution was adopted by a rising vote.

A committee of fifteen was authorized to consider a memorial from George May Powell, president of the Arbitration Council upon International and Industrial Peace.

A long debate took place over the proper disposition of the proposition to readjust the General Conference Districts, which are now inequitably arranged. The various functions of the committee on Boundaries were carefully considered, and it was questioned seriously whether that was the proper body to undertake the proposed readjustment. Dr. Buckley read the present list of Conference groups, and created much merriment by commenting upon its combinations of Conferences. For example, in the Tenth District, "Black Hills, Colorado,

Japan, and Liberia" are bound up in one bundle. It was finally ordered that the whole subject should be referred to the committee on Boundaries.

Rev. Dr. John C. Kilgore, president of Trinity College, Durham, N. C., fraternal delegate from the Methodist Episcopal Church, South, was presented.

Bishop Foss then said: "The senior effective Bishop of the church desires as a question of privilege to make a statement to the Conference. He will make it now." Bishop Merrill came forward, holding some sheets of paper in his hands, pale, composed, dignified. Although no announcement and hardly a whisper of his purpose had been heard, yet the whole body, spectators and all, felt, as though intuitively, what was coming. The Conference arose, people in the galleries, which were crowded, stood up, handkerchiefs were waved, and everybody held his breath. As with one accord an impression ran through the body that a moment of pathetic, tremendous, and even tragic interest had come. The tension even from the first was profound; and when the Bishop finished the paper which follows, there were tears, shouts, Chautauqua salutes, and indescribable emotions. Now and then there was applause, and here and there, amid the reading, strong men broke down and wept. The Bishop held himself in serene and wonderful composure during the reading. He was absolute master of himself. He intimated that he had fought out the battle, and that the bitterness of death was past. With mingled emotions his noble petition was heard. An unfortunate debate followed as to the disposition of it. It was finally referred for appropriate action to the committee on Episcopacy, and the body adjourned. The petition and statement of Bishop Merrill are as follows:

To the General Conference —

DEAR BRETHREN: The undersigned, your petitioner, respectfully presents the following representations and request:

On the 5th day of April, 1845, at Greenfield, O., I received my first license to preach the Gospel. Three months later the same quarterly conference that granted the license, recommended me to the Ohio Annual Conference for admission on trial. The session of the Conference that year was one of historical interest. The church was in process not of dissolution, but of disruption. The Conferences in the Southern States were separating from the old church and forming themselves into a new organization, to be known as the Methodist Episcopal Church, South. A convention held in Louisville, Ky., in May of that year, had determined that such steps should be taken. There was much agitation on the order. Because of this agitation, and with the thought of holding places for brethren of the Southern Conferences who might not wish to go into the new church, it was deemed wise not to admit many on trial that year, and the question of admissions was opened only to receive some brethren for the German work, most of which was then connected with that Conference, and two or three others who had served as supplies so long as to have special claims for admission. My recommendation was with those not presented.

After the Conference was over, it was found that a number of congregations in Kentucky refused to go into the new organization, and that their preachers who had "adhered" South had withdrawn their services and left them as an abandoned flock. They were indeed as sheep without a shepherd. Rev. Michael Marley, presiding elder of Cincinnati District, was a man for emergencies, as ready to make precedents as to follow them, and he met the situation promptly by taking Rev. John Meek from the Georgetown circuit in Ohio, and sending him over the river to look up the abandoned flocks, and to organize them into circuits, and care for them till the Conference convened again. This was done, so that the Methodist Episcopal Church never became extinct in Kentucky. The vacancy on the Georgetown circuit thus created had to be supplied, and Dr. Marley, at the request of the preacher in

charge, asked me to take the place. I did so immediately after the first quarterly meeting, and found a circuit of twenty-two preaching places and nearly eleven hundred members. I was thus introduced into the work of the itinerancy through the great rupture of Methodism, and it would have been gratifying to me to see the breach healed before leaving the effective ranks. That pleasure is not within my reach, but it is some comfort to me to have contributed at least a mite of influence toward a better condition of things through the work of the Commission on Federation, of which I have had the honor to be chairman.

After serving that circuit as junior preacher till Conference, 1846, I was regularly admitted on trial, and have sustained an effective relation from that time till the present. My work has been divided so as to give me a good variety — eleven years on circuits, eight years in stations, four years on districts, four years as editor of the *Western Christian Advocate*, and thirty-two years in the general superintendency.

I began under the old regime, when circuits were circuits, and when circuit work was not shunned by any of our preachers. In those days there were no grades in our ministry to be sought or maintained. The Discipline fixed the salary for every preacher throughout the connection — only the word "salary" was not used; it had not yet come into the vocabulary of Methodist preachers. The words "quarterage," "support," "allowance," expressed everything in that line. Every preacher, old or young, on a circuit or in a station, was allowed \$100 a year for himself, and if married \$100 for his wife, and \$16 apiece for his children. My fourth year brought my claim up to \$200, and my fifth added the inevitable \$16. The quarterly conference, by usage, came into the habit of appointing an estimating committee for "table expenses," which committee would estimate from \$50 to \$100 for that purpose; so that in the course of time there came to be some differences in the support while yet under the same rule.

Two years was the time limit. This limit was extended to three years in time for me to have continued a third year in my last station, but the Bishop, who then made the appointments, with the help of the presiding elder, sent me to a district at the end of my second year; so that I never remained in a station beyond two years. I was indeed an itinerant, moving under the law of the church, and usually getting my first hint of my appointment when the Bishop read the list at the close of the Conference. The exceptions to this were when I was in the cabinet.

I am now in the seventy-ninth year of my life, and in the fifty-ninth year of my ministry. If the General Conference could be in session one year hence, it would give me pleasure to round out sixty years in effective work. But it will not be in session. I must, therefore, face the question of retiring at this time, or of entering upon another quadrennial period with the responsibilities of an effective Bishop upon me. It is a serious question. Ninety per cent. of the members of this General Conference have been born into this world since I entered the ministry. They must know me as an old man. I will not deny the allegation, seeing that the record is clear. The most delicate and painful duties I have had to perform have had to do with appointing old men to pastoral charges. Our people love old men, and hold them in esteem for their record of usefulness in the past, but they do not prefer them for pastors. When they expect a change, and look to the Conference for a new preacher, and then find that he is an old one, they are disappointed and often sorely grieved. Knowing this, in my early years as a Bishop, I advised elderly brethren to arrange their affairs to retire before they were crowded out by the pressure that was sure to come, and before the infirmities of age rendered it impossible for them to gather to themselves some of the comforts of home. I still believe the advice good, and I must practice what I have preached.

I am, therefore, brought to another turning point in my life. I stand where I have seen many a good man stand with deep emotion. I have pondered the matter till the bitterness of the change is past. The superannuated relation is not appalling. I like the word "superannuated" better than the word "non-effective." It is a good Methodist word, sanctioned and sanctified by long usage. The relation is an honorable one, and I cannot see why any one entitled to enter it should hesitate at the threshold, or dread the relation, or the name of it. It is

simply the recognition of the facts in one's life which have brought him up to it.

It is natural, however, that in contemplating this relation as a new thing in one's own experience, he who is about to enter it should wish to understand its privileges and limitations. These have not as yet been defined in our legislation as clearly as they might be. Permit me to suggest that they ought to be made transparent, and freed from all ambiguity. It is understood that a superannuated Bishop is a Bishop still. He is relieved of the necessity of holding Conferences; but is he disqualified for holding them in emergencies? Can he lawfully occupy the chair in Annual Conferences on invitation of the presiding Bishop? If the Bishop having charge of a Conference should be sick, and a superannuated Bishop present, may he assume the chair and go on with the work, leaving the charge of the Conference to the presiding Bishop? In the event that local conditions require a change of date for a Conference to a time when an effective Bishop is not available, may a superannuated Bishop be called in to hold the Conference, relinquishing the charge of it to an effective Bishop as soon as the session is over? Personally, I would not hesitate to answer that the work of the superannuated Bishop, under such conditions, would be lawful; but I would prefer having the sanction of the General Conference. Then, also, comes the question of his ex-officio membership in the boards and general committees of the church. These are not changed by his superannuation. He meets, if able, with the Bishops in their semi-annual Conferences, and with the boards and with the general committees. But this practice obtains without special authorization. It seems becoming to retain the veterans in these councils, while the younger men go out to the battles; and yet, as the number of superannuated Bishops increases, it may be well to cover these points by formal declaration of some sort.

Then, also, as to the matter of support. So sad that so material a thing should obtrude itself here! But we are still in a material world. Years ago, when the support of all the Bishops was from the funds of the Book Concern, the matter of fixing allowances for the Bishops was placed in the hands of the Book Committee, which committee continues to estimate these allowances annually. The reason for this arrangement at the time it was made is obvious; but since the Book Concern no longer furnishes the money, the reason for it no longer exists. It would be convenient to the Bishops to know the amount of their allowance for the quadrennium, both effective and superannuated. It could be determined by the General Conference through the Episcopal committee, and it would be well to have that committee report upon this matter, if convenient, as early as the time it reports its recommendations as to the number of Bishops required—that is before the election of Bishops. Such action would also be a relief to the Book Committee, as well as the Bishops.

I once heard Bishop Janes, of precious memory, in a public address, remark that "there will be no Bishops in heaven." A great many people so believe. In fact, we all believe it. Distinctions of title and office which often appear so important here will not reach the hereafter. Office and rank and grade will disappear in the great transition. Yet the Shepherd and Bishop of souls will be there. Some elders will also be there. John saw four and twenty elders before the throne—not presiding elders, however. The chiefest among us will be happy to find an humble place among the saints and angels.

If we must have Bishops while here, they ought to have their sphere and relations and privileges so well defined as to leave no room for questionings or wonderings. The superannuated relation is given not for worry, but for rest.

On taking leave of the activities of this high office, as I will, with your permission, when this General Conference dissolves, I would, if I could, express my appreciation of the forbearance and kindnesses shown me through all these years by the Annual Conferences over which I have presided, and by the church at large. I am not of a gushing nature, and have never been demonstrative in proclaiming my inner life, and especially my attachments to Methodist preachers, but I verily believe that I have loved them with "a pure heart fervently," and I am sure that I have suffered with them

in their disappointments and grievances as becomes a Christian man, sustaining to them as delicate a relation as is possible for one man to sustain to his fellow-men. I am not conscious of having ever made an appointment under the bias of personal friendship or antipathy. The matter of personal merit and relative claims has necessarily influenced decisions, but the good of the work and the least possible embarrassment to all concerned have been paramount considerations. Not the slightest tinge of bitterness towards any human soul will mar the recollections of what I have done during all the period of my official service in the church. I would that the consciousness of fewer mistakes might brighten the review. God's blessing has been upon portions of my work, and I humbly trust that His mercy covers it all. The record is made. My request is that a superannuated relation be granted to me, to begin after the final adjournment of this General Conference. You will not blame me for wanting to be effective till the final amen of the session.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory to the church by Christ Jesus throughout all ages, world without end. Amen!"

[Signed]

S. M. MERRILL.

Saturday, May 7

Bishop Mallalieu presided, and Rev. Dr. M. C. B. Mason led the devotions. Hymn 759, "O Thou in whose presence my soul takes delight," was sung.

Mrs. Cyrus D. Foss, president of the Woman's Foreign Missionary Society, was awarded the courtesy of an invitation to sit on the platform to even up the equities of the case involved in a previous invitation of the same sort to Mrs. Clinton B. Fisk, of the Woman's Home Missionary Society. Rev. John Flinn, the oldest pioneer preacher of the Pacific Northwest, was granted a similar privilege, as well as Rev. Dr. T. C. Iliff.

It was announced that Rev. Dr. Thomas B. Ford, of the Oregon delegation, had been seriously ill, but would speedily be in his place. Temporarily, Rev. W. C. Wire, reserve, was seated in his place.

A special committee on the American Bible Society was ordered, and also a committee on Federation.

Rev. Dr. J. P. Brushingham, of Chicago, and twenty-two others were signers of the following resolution, which, of course, was unanimously adopted:

Resolved, That the Bishops appoint one from each General Conference district, who, together with three of their own number, shall constitute a committee to consider the feasibility of an aggressive evangelistic movement. This committee shall suggest means by which the Annual Conferences and local organizations, especially in large cities, shall be encouraged and stimulated in systematic efforts, and the most approved methods of successful evangelism, in order that the coming quadrennium may witness genuine and general revivals of religion, and that the financial success of the twentieth century movement may be paralleled by an equivalent victory in the conversion of souls.

In advocating the proposal he said that the action had in view does not anticipate additional machinery, or a bureau of evangelism, or a paid secretary, or anything of that kind, but it does anticipate an inspirational effort, which may lead to the correction of certain evangelistic movements, and evangelism, and evangelists, and inspire the pastors with a desire to continue the work more systematically.

Two copies of the *Daily Advocate* were ordered sent gratis to the libraries of colleges, universities, and theological schools of the church at home and abroad.

Rev. Dr. C. S. Nutter offered the following for immediate action:

Resolved, That whenever two-thirds of the board of stewards of any church desire to adopt

individual communion cups, it shall be considered proper for them so to do.

He urged its adoption in order to make clear the attitude of the church on the subject, left uncertain and ambiguous by the action of the last General Conference, and on the ground of hygienic precautions. The proposal as well as the speech of Dr. Nutter occasioned a tumult for and against the proposition, which was finally referred to the committee on the State of the Church.

Rev. Dr. George H. Trever, in the belief that the church, as he said, is "suffering from the lack of democratic methods," proposed that the stewards of each charge shall hereafter be elected by the membership instead of by the quarterly conference, on nomination of the pastor, as at present. The resolution was, after some discussion on points of order, referred to the committee on Temporal Economy.

A tangle was untied, after some pertinent talk by Dr. Buckley, Rev. A. S. Baldwin, James H. Gamble, and Dr. Neely, in regard to action pertaining to superannuates. The resolution to refer all such matters to a special committee was rescinded, and the whole subject of the better support of that needy class was finally referred to the committee on Temporal Economy. Rev. Dr. E. R. Dille, in advocating this action, touched a point which needed treatment when he protested against the tendency, plainly to be seen, to take important matters out of the hands of the great and representative general committees of the Conference and put them in the hands of special committees. Dr. A. B. Leonard also urged this action, and Rev. H. W. Key, an Afro-American from Tennessee, made a plea for the worn-out preachers and their wives, full of homely pathos.

Rev. Dr. J. M. King, Rev. Dr. C. J. Little, Senator Charles P. McClelland, Dr. E. M. Taylor, Rev. Dr. M. F. B. Rice, engaged in an animated discussion in the effort to secure decision of the question: To what committee shall memorials pertaining to ¶218 be referred? Two committees—one on State of the Church and the other on Revisals—had received such papers, and both appealed to the Conference to know what to do. The subject was finally referred to the former committee.

C. B. Perkins, a lay delegate from California, wanted the Episcopal committee to reverse the action whereby they determine to sit in executive session hereafter; but the General Conference, by an overwhelming vote, refused to pass his proposal looking to that end.

The Thirteenth General Conference District delegates, including all the German Conferences, asked to be made into a special committee for consideration of all questions pertaining exclusively to the German work. Rev. J. H. Horst explained, in presenting the resolution, that the aim was not a clannish or disloyal or unsocial one; but that there were certain features of German hymnody, text-books, and periodicals which required to be considered by those who knew the language. Herr Ernst G. Bek, of South Germany Conference, declared: "This is not a question of race, but of language. The founder of our church, John Wesley, learned seven languages, and I think it would do some people good if they learned a few languages." In spite of the opposition of Senator McClelland, the request was granted.

The committee on Temporal Economy was instructed to report not later than May 14 rules for making nominations and for electing General Conference officers.

The committee on Episcopacy, on motion of H. T. Ames, a layman of Central Pennsylvania, was directed to examine into and report upon the relations of a superannu-

ated Bishop to the work of the church, his duties and privileges. This action is unquestionably wise, and it was evoked doubtless by the suggestions and comments of Bishop Merrill in his masterly paper, presented as heretofore reported on the occasion of preferring a request for superannuation.

A committee of fifteen was ordered on the subject of the consolidation of benevolences.

Rev. Dr. R. J. Cooke offered the following:

Whereas, certain ambiguities in the rubrics of the ritual for the administration of the Holy Sacraments occasion much confusion of thought and misunderstanding of the part the laity shall take in these acts of worship; therefore,

Resolved, That a special committee of seven be appointed to revise the rubrics of the ritual for the administration of the sacraments.

Dr. Cooke said, in advocating the resolution:

"I do not suppose that it is at all necessary to set before you the specific reasons for this action. Being ministers and laymen, you are acquainted, of course, with the fact that there is confusion upon the part of our laity in the churches throughout the country as to what part they shall take, especially in the administration of the Lord's Supper; whether the ministers, for instance, alone shall repeat the General Confession, or whether the laity shall do it. The fact of it is that the rubric would baffle the skill of any judge in the Supreme Court to tell exactly what it means."

On motion of Rev. W. I. Coggeshall the resolution was referred to the committee on Revisions.

Rev. H. C. Clippinger wanted the General Conference to order the publishing agents of the church to prevent the publication in the official papers of the church of any advertisements of individual communion sets. He said he had been following as the authority on the general subject the editorials issued in the New York *Christian Advocate* some years ago. His motion, however, was quickly and emphatically tabled.

Bishop Warren, as the medium of the missions in South India, presented to the Conference an exquisitely beautiful carved table, the product of the skill and love of the pupils in our missionary and industrial training school in Kolar. It is made of teakwood, and the top of it represents an outline map of India and Malaysia, the location of each mission being shown by a silver dot. Medallions of Wesley, Coke, Butler and Thoburn adorn the corners. On motion of Louis Ingram, who, Dr. Buckley said, is "one of the most distinguished laymen in India, and who has done large things for our work there," the table was added to the missionary exhibit.

Monday, May 9

Bishop Fowler was the chairman, vivacious and witty as ever, even in presiding over the chief legislative body of the church. Rev. Dr. Robert Forbes led the devotions.

Rev. Dr. F. D. Bovard, as chairman of the committee on reception of Fraternal Delegates, asked that these delegates be heard on Tuesday, May 10, at 10 A. M. That hour was accordingly assigned for that service.

The committee on Memoirs was directed to arrange that service so as to bring it inside of two hours. Rev. P. J. Maveety, who advocated the rule, urged that the essays and addresses could all be profitably and wisely limited so that a proper and suitable observance could be had, without undue prolongation.

Rev. Dr. J. M. King presented for formal adoption the passage from the Bishops' Ad-

dress which pertains to Romanism, and a resolution appended reading as follows: "We assure our missionaries who heroically seek to propagate faith in the face of papal opposition in our insular possessions and in countries where Latin civilization is entrenched that we will support them in their demands for absolute religious liberty." In an impassioned address in denunciation of Romanism, Dr. King quoted from a communication written to one of the Los Angeles papers, assailing and denying the Bishops' utterance in question, and declaring that "the attitude of the Catholic Church is not antagonistic to the public school system." This allegation gave Dr. King opportunity for a vehement outbreak, in which he indicated some features of the well-known opposition which the Roman Catholic hierarchy has long maintained against the American system of public instruction. He said:

"This representative of the hierarchy is the prince of jokers. Not antagonistic to the public school! A little volume entitled, 'Judges of Faith and the Public School,' issued some years ago, had in it the approving signatures of almost the entire representatives in high public office. Not antagonistic to the public schools! When the bishop in the city of New York within the past six weeks has made an absolute demand for a division of the school funds. Not antagonistic to the public schools! Every legislature in the great domain of our republic has been pestered to death by appeals for a division of the funds on sectarian lines. The United States government for many years divided large sums of money between the different denominations for the purpose of sectarian Indian education. Every denomination got out except the Romanists, and they finally were driven out, and yet today an organized, regularly organized, lobby exists in the city of Washington for the purpose of securing these funds again. It is an insult to the common sense of the public to declare that Romanism, as an organization, is friendly to the public school."

Chief Justice Charles B. Lore, of Delaware, then came to the front and made a plea for deliberation and moderation in dealing with the questions involved. He said:

"No delegate in this Conference will yield a more willing assent to all that Dr. King has said, so far as it relates to our common school system, than will I, for I believe it is the one agency in this country by which we are enabled to grind out of the great incongruous mass of immigrants who come to this country, the great American citizen. It is the one method by which we must take the people of the whole earth and make of them that unique production. But are we to gain anything by any phase of denunciation against any other Christian body? The Roman Catholic Church has done a magnificent work in this country. It has taken hold of a class of people who perhaps by no other form of religion could have been molded so well for the well-being of our common land. I feel like putting my hand under every evangelizing agency in this world that helps to uplift men, and not put them down. So far as they attempt to interfere with our common school system, so far as they attempt to establish their own parochial schools for mere denominational purposes, we will all join with you, but our church has already expressed its clear and dignified position upon this subject. I feel willing to let it rest upon the dignified utterance of the Episcopal Address. It has placed us before the world, as we have ever stood before the world, as one of the leading agencies in the uplifting of mankind; but we must do it in a calm, dignified and Christian spirit. I do not see that we are to gain anything at all, either in the way of placing our denomination upon a higher platform or dignifying the great Methodist Episcopal Church in this country by going beyond that address, and I say let us rest there."

It was evident that the Conference was not in the mood to adopt, off-hand, any utterance which might be construed as an attack on Roman Catholicism, and accordingly, on motion of Rev. Dr. S. L. Beller,

the resolution and paper offered by Dr. King were referred to the committee on the State of the Church.

Rev. Dr. J. R. Day, as president of the College Presidents' Association, presented the action of that body as to the American University, declaring that "the opening of the American University upon its present meagre and utterly inadequate resources would be a grave injury to the cause of education and to the credit of the Methodist Episcopal Church." The paper was duly referred to the committee on Education.

The request of delegates from India that the "Central" Conference of that land—which is a sort of a General Conference for India and Malaysia, meeting at least once in a quadrennium—should be enrolled on the list of Conferences, so that memorials might duly be presented from it, was granted.

B. H. Paine offered the following resolution:

Resolved, That the Book Committee be requested to furnish the General Conference within ten days a statement showing all sums of money paid each of our General Conference officers during the past quadrennium, itemizing salaries, traveling expenses, house rent, royalties, or other items separately. Also the same in regard to our effective and superannuated Bishops.

Rev. Dr. Geo. P. Mains and Dr. Eaton reported that the information needed was accessible only at long range, in the books at Chicago, Cincinnati, and New York; that a complete statement of facts in the case could have been in hand had instruction been given in advance; now time must be given for securing the data.

Rev. Dr. F. M. Bristol moved that the word "royalties" be stricken out of the resolution, saying: "That is a matter of their own private business and private rights. Any men who have edited or written books have a right to their royalties, and we have no right to say that their private business shall come before the world in such a statement as this."

Senator McClelland opposed this motion, and declared that the church wanted to know how much money General Conference officers and Bishops are getting for their publications.

Rev. Dr. T. N. Boyle, however, seemed to voice the sentiments of the General Conference when he said:

"Mr. Chairman, so far as the salaries of these general officers and the Bishops, and so far as the expenses that they incur, are concerned, it seems to me that we ought to have full information with reference to them, but I do not think this General Conference will lower its own dignity by going into that which is private, and asking this at the hands of these men. Let us call them to a strict account for everything that is legitimate and that belongs to us, but so far as the other is concerned, that is a matter to themselves, and I hope that this motion made by Dr. Bristol will prevail."

By a tremendous and most emphatic vote, which was followed by great applause, the word "royalties" was stricken out, and the resolution was then adopted.

Several presented a paper directing the committee to which was referred the paper of Dr. King bearing on Romanism to make no report upon it; and in advocating it S. M. Bright said:

"I move the immediate adoption of this resolution. In my opinion, we are in danger of getting into an unseemly wrangle with the Catholic people of this country. I shall not attempt any criticism upon the propriety of the Episcopal Address. But this morning the subject was again referred to. One-half of the members of this body are laymen; an overwhelming majority of the members of the Methodist Episcopal Church are laymen. We as laymen have business and social relations with our Catholic neighbors."

The Bishop made the extraordinary rul-

ing, which was not challenged, that the General Conference could not at this juncture give instruction to the committee; so the motion was ruled out of order.

Hon. Hiram L. Sibley presented a resolution providing for the broadening of disciplinary grounds of divorce, which was referred to the committee on the State of the Church. Judge Sibley, in advocating it, made a singularly compendious address on the subject, declaring that Methodist law was unscriptural and otherwise in error in assigning only one ground for divorce. He said:

"Dr. Miner Raymond in his Theology declares that divorce is an exception to that part of the law of marriage which requires that the union be for life. If either party commit adultery or take final leave of the other, the union, he says, is severed. The injured party is morally at liberty to form another marriage connection, the guilty one God will judge. And Dr. Pope, in his work upon theology, says that it has been generally held that desertion is equally, with adultery, valid ground for divorce under the New Testament law. If that be conceded, then this results that neither Christ nor St. Paul, nor both together, stated the law of divorce. They gave two illustrations, cases entirely separate and distinct, and the moral law of divorce must be broad enough to include both. Now, then, if that be true, the Scripture nowhere declares the law of divorce. Therefore it is to me deduced from the nature, right and obligations of the marriage union."

The paper was referred to the committee on the State of the Church. To the same committee was referred an important paper, signed by Rev. Messrs. W. V. Dick, W. F. Oldham, F. McElfresh, and R. F. Bishop, protesting that General Conference deliverances upon unimportant matters, which more properly belong to the administrative power of the pastorate, "are manifestly an intrusion upon the lawful liberty inherent in the local church," and declaring that the "mechanical equipment" utilized in the sacraments "is subject to the godly judgment of pastors and lay officers of the local church."

Saturday was fixed as the day when certain papers from the Bishops presenting for consideration slight modifications in the language, arrangements, and to some extent the subject matter of the Discipline, should be brought forward.

A critical question was now brought forth by Rev. Dr. T. B. Neely, in the following resolution:

Resolved, That the committee on the Episcopacy consider the question of assigning general superintendents to particular sections or districts for periods of four years with the possibility of continuing said general superintendents in said districts for a longer period; and, 2, to report as to the constitutionality and practicability of such a plan; and, 3, if practicable and constitutional, to present a plan for such districting of the general superintendents.

Dr. Neely said he would not now discuss the matter on its merits, but he believed it was time to face and consider it, and after discussion of the parliamentary aspects of the case by Drs. Buckley and Leonard, the expediency of the proposed measure was referred to the committee on Episcopacy and the constitutional phases of the proposal were assigned to the committee on Judiciary. During the discussion Dr. Robert Forbes said:

"I happen to be on the committee on the Judiciary, and I happen to be a member of the committee on the Episcopacy. So, whichever way this goes, I will have a chance to touch it. I do not believe it is worth while to debate very seriously which way it goes, or whether it goes both ways. I do not want to district the episcopacy and have a diocesan superintendency—the Bishop limited to four years in any one place.

"Woodman, spare that tree,
Touch not a single bough,
In youth it sheltered me,
And I'll protect it now."

A delegate protested that Dr. Forbes was discussing the merits of the action, but the Bishop ruled, facetiously, that the speaker "was only backing and filling for a start."

The committee on State of the Church had a paper referred to them, after discussion, proposing a three months' probation instead of the present term.

Tuesday, May 10

With Bishop Vincent in the chair, devotions were conducted by Rev. L. Congdon.

A delegate objected to the practice of the reporters for the *Daily Advocate*, who print [Applause] and [Laughter] when these interruptions to the serious order of debate occur. He referred especially to the audible and irresistible smiles which were occasioned on Monday at noon when, after a prolonged and disturbant session, Bishop Fowler announced in one breath: "We are adjourned—Praise God from whom all blessings flow!" Dr. T. N. Boyle protested that the Conference would better let the editors run the paper, and the matter was pursued no farther.

On motion of Rev. Dr. M. S. Hughes, Luther C. Slavens, George W. Fuller, John W. Jenkins, and Wm. H. Knotts were appointed trustees under the will of the late Wm. Wirt Kendall, of Kansas City, who made the Methodist Episcopal Church residuary legatee.

On motion of Rev. C. T. Durboraw a committee of three was appointed to represent the denomination at the World's Sabbath Congress to be held in St. Louis during the Exposition.

A suggestion for modification of the probationary period, from F. W. Loy, was referred to the committee on the State of the Church.

The case of a member of the Southwest Kansas Conference who was deposed from the ministry for heresy two years ago, and who was afterwards relicensed to preach by the Syracuse (N. Y.) District Conference without being a resident of that district and without being present to be examined, was made the basis of an inquiry referred to the Judiciary committee.

Rev. Dr. E. W. S. Hammond read a paper protesting, in behalf of his Afro-American fellow delegates, against the discrimination made against them by two or three of the hotels and restaurants of Los Angeles. The resolution disapproving such treatment and condemning it as "unjust, unwise and unchristian," was passed after a stirring address by Dr. Hammond, in which he pathetically and eloquently painted the loyalty and devotion of the colored membership of the church.

Bishop Goodsell read a letter from Bishop Thoburn, in hospital at Vancouver, British Columbia, in which he said:

"While not suffering very severe pain, I am not wholly free from pain more than a few minutes at a time throughout the whole day. It is all very strange, and more so because I have gone through somewhat similar emergencies in the past. I very greatly desired to be at the General Conference, but God chooses otherwise, and I am content. I greatly appreciate your recollection of me and your sympathy with me during this trying time. The surgeons think that the union has taken place in the fractured limb, but have not wholly made up their minds. The question will be settled today or tomorrow. I hope to be able to go to Portland in about two weeks, having a doctor in charge.

"Later: The surgeon has carefully examined my broken limb, and pronounces the broken place 'solid.' God be praised! I can now recover."

Hon. Charles Z. Lincoln, of the Troy Conference, proffered an amendment to the appendix of the Discipline, providing for the use of the word "revision" instead

of "revisals," in connection with the committee in question, and enlarging the scope and duties of said committee. The address in which Judge Lincoln advocated his proposition was, in style, force, clearness and aptness, of a very high order. The proposition was referred to the committee on Rules.

Rev. Dr. C. S. Nutter, of Vermont, advocated the following resolution:

Whereas, the Order of Service of our church provides for the reading of Psalms responsively, therefore,

Resolved, That the publishing agents be instructed to provide a Psalter, to be bound with the New Hymnal; said Psalter to consist of fifty or sixty of the shorter and more worshipful Psalms. The received text shall be used, word for word, but arranged according to the Hebrew parallelism, and the responses so printed as to be plainly distinguished.

Dr. Nutter said that he represented, substantially, the sentiments and action of the Common Hymnal Commission.

Dr. C. J. Little urged that other Old Testament passages besides those from the Psalms were needed in such a selection. The paper was referred to the committee on Revisals.

F. W. Lewis, in behalf of the Vermont Conference, proposed the correction of the wording of §109 of ¶438 of the Discipline, so as to place certain charges where they belong, in the Vermont Conference, and not where by a clerical error they now are placed, in the Troy Conference. The proposal was referred to the committee on Boundaries.

The interest and claims and work of the "Board of Insurance" were referred to the committee on Temporal Economy.

Rev. Dr. T. B. Ford, who has been very ill, was in his place and was welcomed by the presiding officer.

The committee on Episcopacy was directed to formulate a plan for the better utilization of the services of superannuated Bishops. C. B. Graham advocated the proposition.

On motion of Rev. Dr. G. H. Trever, the committee on the State of the Church was ordered to consider certain anomalies pertaining to non-effective and absentee church membership.

The question of Romanism came once more to the front in the form of preamble and resolution presented and advocated by H. P. Haylett, declaring loyalty to the public school system, and petitioning Congress to sanction a constitutional amendment forbidding division of school funds for sectarian purposes. The mover of the resolution said:

"It is necessary that somewhere Protestantism should unite itself on this great school question. Already in some places the school fund is being divided. Sisters of Charity are in our public school fund. The doctrine and catechism tenets of the Roman Catholic Church are taught in the same school building and in school hours. The avowed purpose of the Roman Catholic Church is to have a division of the public school funds. In many places certain relations deter men from speaking out on this question. It depends upon united Protestantism to voice our sentiment in the case and urge this matter upon the attention of Congress."

The reference of the paper to the committee on the State of the Church was ordered.

An invitation from the San Pedro and Salt Lake Railroad to an excursion to Riverside next Saturday, was gratefully accepted.

Reception of Delegates from Great Britain and Ireland

Bishop Vincent, after recess, said that, according to custom, the senior effective Bishop would take the chair and preside on

the occasion of receiving the fraternal delegates, now in order.

The secretary read the formal communication from the Wesleyan Methodist Conference of Great Britain, noting, amid the revival of interest in home and foreign mission work, the increased sense of need for a more thorough training for the ministry, so that a pastor shall combine the zeal of the evangelist and the strength of the scholar—as elements of the current situation in that communion; and commending the delegate, Rev. Dr. Richard Waddy Moss, as “one of the most honored and beloved of our college professors, who occupies with credit to himself and advantage to the whole church the chair of systematic theology in Didsbury College, Manchester, England.”

Rev. Dr. F. D. Bovard introduced Dr. Moss, who, accustomed, as he said, to speaking to a body of students in a classroom, did not easily adjust his voice to the great auditorium; but his address was written with mingled grace and force, and will bear reading and rereading. We cite but one paragraph here, as the whole address may possibly appear later in ZION'S HERALD—the paragraph referring to Biblical criticism. An utterance like the following is refreshing, after all the random accusations and ignorant and frothy declamations on the subject which have been heard now and then on this side of the Atlantic:

“But some of you will be saying, ‘Of all those matters and all other matters Great Britain is a critical country, and the so-called higher criticism is working havoc there.’ It is sometimes alleged and sometimes feared that critical methods and theories have destroyed the grounds of confidence that Scripture is able to make men wise unto salvation. It is sometimes feared and sometimes alleged that critical results are antagonistic to the Gospel. In a matter of such importance it is infinitely desirable that discrimination should be practiced and that words should be used in their exact meaning. Consider them—theories, methods, results! Critical methods as now proposed are mainly of two kinds: They consist sometimes in conjecture and preconception, and it is not easy to imagine any sensible men being greatly disturbed thereby; sometimes the methods are those of strict historical and literary analysis and research, and inasmuch as the Bible, whatever else it is, is literature, such methods are within their own limits both appropriate and indispensable. As for the theories, some of them may prove good and true, and may eventually lead to knowledge; but the theory stage of investigation is not the one in which either dogmatism or despair is becoming. The assured results, that is to say, the results as to which the great body of critics are agreed, are certainly not at first sight alarming—that Scripture is an orderly and progressive revelation of God and redemption, its organic unity being affected, not by a mere collocation of all parts, but by vital growth in revelation to man that gives the knowledge of God on the one side and of duty on the other; that the action of God is no less divine because it does not always involve the creation of something that is intrinsically new, but also sometimes the deflection into right channels of thoughts already familiar and the consecration to better uses of practices already in existence. Such results do not impair by one whit the authority of Scripture as the Word of God, and do not impair by one whit the power of Christ to forgive man's sins. The ministry of the Methodist Church in Great Britain is intensely loyal to the saving truths of Christianity, and to Him in whom are hidden all the treasures of wisdom and knowledge. The ministry of the Methodist Church in Great Britain is patient of all methods of study, and even of all provisional theories that do not challenge or dim Christ's essential glory.”

The credentials of the delegate from the Irish Conference, Rev. Charles Henry Crookshank, M. A., ex-president of that body, read by the secretary, made the following reference to one of our recent representatives who visited their session:

“Since your last General Conference we have had the honor and pleasure of receiving your fraternal messenger, Bishop Vincent. It was a great joy to have him amongst us as your representative. His powerful sermons and addresses made a profound impression on all who heard them, and will be to them a lasting memory. When he spoke of the vast and varied work of the great church which he so worthily represented, our enthusiasm was excited, and our hope for the regeneration not only of your great country, but of the whole world, was confirmed.”

Rev. Dr. C. W. Millard, of New York
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Conference Paragraphic Notes

—On the first day there appeared to be a rush to the front on the part of new men, anxious for recognition by the chair. Some of the veterans held their breath, and serenely smiled.

—There are 752 members in the body, of whom 23 are women. It has been estimated that about three-fourths of the delegates have never been in a General Conference before.

—The “Quadrennial Handbook” of the Conference, a paper-bound octavo volume of 329 pages, issued by the two Book Concerns, is a compendious and valuable compilation of data.

—A portly and complacent delegate one morning whispered to us with a comical expression of self-abnegation: “I have been unseated for the past two hours by a woman delegate. She is holding my place and I cannot get into it!”

—The Chamber of Commerce of Los Angeles provides daily refreshment in the rotunda for delegates and their friends. Ladies serve oranges and lemonade, gratis, to hundreds of grateful guests every day. Pots of lilies, lavish in number and magnificent in beauty, adorn the place where the thirsty pilgrims congregate in the intervals of their toil.

—Judging by the reticent and cautious expressions of opinion which we hear now and then, we infer that the various consolidation schemes will have to be greatly modified in order to carry at this session.

—Mrs. Minerva E. Roberts—who in 1887, as a member of the Lay Electoral Conference of the Nebraska Conference, put Mrs. Angie F. Newman, by an effective speech, before that body in such a captivating way as to secure her election as the first woman delegate to the General Conference of 1888, thereby precipitating the struggle for woman's right to sit in that body—by a happy coincidence was the first woman delegate, with unchallenged right, to appear before a General Conference and address the chair, and make a motion. This historic act was performed with dignity and grace on the second day of the session, when Mrs. Roberts moved to grant the courtesy of a seat on the platform to the president of the Woman's Home Missionary Society, “a noble woman, bearing an honored name,” Mrs. Clinton B. Fisk, and to her associate in labor, Mrs. George O. Robinson. When Bishop Walden, in the chair, asked Mrs. Roberts to wait a moment for a question of privilege, she drolly and wittily replied: “Certainly, Bishop. We women have been waiting a long time for this opportunity of speaking in this body, and we can afford to wait a little longer!”

—An incident of more than ordinary interest occurred at the Boyle Heights Presbyterian Church, May 8, where Bishop Moore preached in the morning. During the Civil War the Bishop was “Colonel” Moore, and was wounded in the hip by a bullet that first passed through the face of

a soldier in his regiment named John Calvin. After the sermon the Bishop was greeted by this same John Calvin, who carries the scar of the bullet in his countenance. The two had not met for forty years, and the greeting was affecting.

—Three good men are most cordially spoken of in connection with the proposed additions to the missionary bishopric of Southeastern Asia—Rev. Dr. William F. Oldham, one of the field secretaries of the Missionary Society; Rev. Dr. John E. Robinson, presiding elder, editor of the *Indian Witness*, and man-of-all-work of Calcutta; and Rev. Dr. Philo M. Buck, presiding elder, Meerut, India, a veteran missionary whose hold upon our native workers is unusually close and effective. There could hardly be a mistake in putting any two of these three devoted and experienced men into the office in question.

—The old formula, used in the early General Conferences by the Methodist fathers when about to elect new Bishops, ran in about this fashion: “Resolved, that we do now proceed to strengthen the episcopacy.” There is a large significance and a subtle suggestion in the phrase, as though it implied that under certain conditions general superintendents might be chosen without adding strength to the body.

—Although the first effort made by a few delegates to secure early action by the committee on Episcopacy, speedy tackling of the elections, and a reasonably early adjournment *sine die*, proved abortive, yet it served a good purpose in prodding the delegates to undertake their work promptly, and to keep in mind the long distances to be traveled when adjournment comes, in order to reach home. It is believed that the important tasks of the Conference will have unusually prompt attention.

—An editorial in the *Daily Christian Advocate* thus tenderly refers to the late Rev. Dr. W. N. Brodbeck: “During the General Conferences in Cleveland in 1893 Dr. W. N. Brodbeck was hurrying off to the Conference room when a brother said: ‘What are you in such a hurry about? I want to talk with you.’ The Doctor replied: ‘I have just time to get in for the opening of the devotional service.’ When the other said, ‘Oh, what do you want to go there for? They are just going to say prayers,’ Dr. Brodbeck said humbly, but impressively, ‘I want to pray because I am so weak and ignorant. I need to pray. I think we have such important business on hand today that we dare not take up our duties without the direction of the Holy Spirit. I am going to pray.’ To the writer this was one of the impressive incidents of that Conference.”

—When we printed the list of New England delegates on committees, last week, the New Hampshire delegates had not been assigned. Their assignments are as follows: Episcopacy, Elgar Blake, John Young; Itinerancy, Elwin Hitchcock, Mary A. Danforth; Boundaries, Roscoe Sanderson, J. M. Russell; Revisals, Roscoe Sanderson, J. M. Russell; Temporal Economy, Elwin Hitchcock, Mary A. Danforth; State of the Church, Elgar Blake, John Young; Temperance, Roscoe Sanderson, J. M. Russell; Book Concern, Elgar Blake, John Young; Sunday-school Union and Tract Society, Elgar Blake, John Young; Church Extension, Roscoe Sanderson, J. M. Russell; Epworth League, Elwin Hitchcock, Mary A. Danforth; Missions, Elwin Hitchcock, Mary A. Danforth; Freedmen's Aid and Southern Education, Elwin Hitchcock, Mary A. Danforth; Education, Roscoe Sanderson, J. M. Russell.

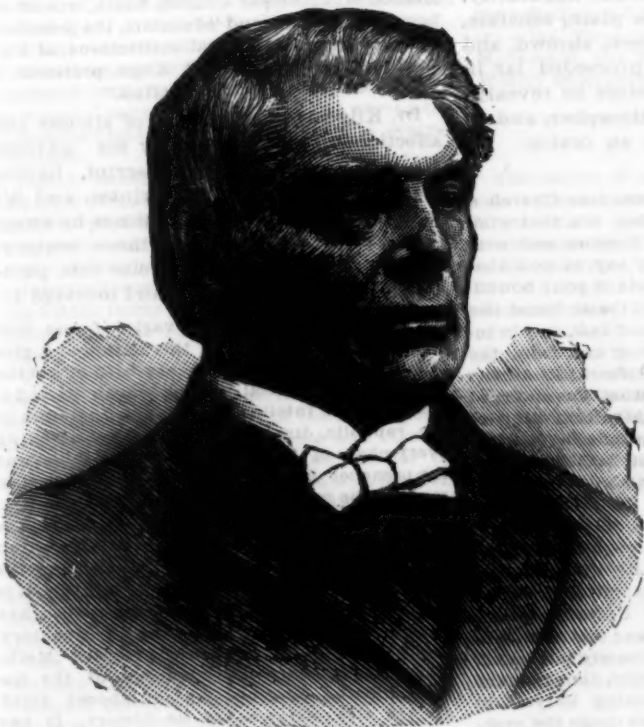
Four of the Retiring Bishops



Bishop Andrews



Bishop Foss



Bishop Welden



Bishop Vincent

General Conference

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city, made the presentation address in a winning way. The Irish delegate's address was characteristically witty, spontaneous, sparkling, and tender. He spoke of the rapidly diminishing population—and at the same time of the growth of Methodism; of the opposition of an "influential and unscrupulous Roman Catholicism, arrogant in its pretensions, grasping in its spirit, and bitter in its hostility to the truth;" and the absence of any large unchurched population to afford a field for evangelistic work, as features pertaining to the present status of their work. He incorporated into his address some bright illustrative incidents, and brought down the house again and again with his witticisms.

Missionary Anniversary

The Pavilion was crowded at night with an eager and enthusiastic congregation, numbering over two thousand people, to attend the missionary mass meeting, presided over by Bishop McCabe, and addressed by Bishop Warren, Rev. Dr. A. P. Camphor, of Liberia, Dr. A. B. Leonard, Bishop Joyce, Rev. Dr. Wm. Burt, of Italy, and Bishop Moore. The speeches were all full of picturesqueness and fervor, but Bishop Moore, just from the seat of war in the Orient, capped the climax in his appeals for Japan. He said that if Russia triumphed, Methodism would need an auctioneer in Korea, to dispose of her missionary effects, which would simply be of no further service there. Cheers, waving of handkerchiefs, and shouts of applause welcomed the array of forty or more missionaries on the platform.

Wednesday, May 11

Bishop Fitzgerald presided, and the opening prayer was made by Rev. Dr. E. A. Schell. On motion of Rev. Dr. G. H. Bridgman, cordial thanks were voted to our Industrial School at Kolar, India, and to our missionaries in that region, through whom the beautiful carved teakwood table was presented by Bishop Warren the other day.

The committee on Temporal Economy recommended that the Conference Board of Stewards may consist of both ministers and laymen.

The committee on Judiciary reported that the application of the Oklahoma Conference for the seating of reserve delegates, lay and clerical, as third delegates, respectively, could not be legally granted. The Conference voted, however, to pay the expenses of these delegates, as they had come to Los Angeles innocently expecting to be seated, without much question. The point of the case was that the Annual Conference in question might have elected a third delegate before it adjourned, but that it neglected to do so after its membership, by transfers and readmissions, had reached the number entitling it to three delegates, and that for its neglect there was now no redress.

Rev. Dr. Thomas B. Neely reported the revised Rules of Order, which, after amendment, were in part adopted. Much of the session was occupied in the discussion over these rules.

Hugh E. Smith, layman, and member of the local committee, presented a request from the Chamber of Commerce that on Friday, after the adjournment, the Bishops and members of the Conference assemble in front of the Normal School building to be photographed. It was so agreed.

More Fraternal Delegates

The reception of representatives from Canadian Methodism and from the Methodist Episcopal Church, South, was the business of the latter half of the morning session. General Superintendent Carman, of Canada, in the credentials of the delegate, spoke as follows of the brother who represented our denomination at the Canadian General Conference in 1902:

"Your fraternal messenger to our General Conference in Winnipeg in 1902, Rev. Luther B. Wilson, D. D., was joyously received by us as a pledge of your continued Christian regard and of our devotion to the cherished doctrines and imperishable example of the fathers. He was cordially welcomed to our hearts and homes, and we listened to his comforting and invigorating messages with profit and delight. More and more he caused us to rejoice in the blessed intercourse which has subsisted for so many years betwixt the Methodist Episcopal Church and the Methodist Church in this Dominion."

Bishop Andrews, who took the chair, and conducted the fraternal reception service, introduced Hon. W. R. Warnock, member of Congress from Ohio, and lay delegate from the Cincinnati Conference, who made the address of introduction in behalf of the Canadian delegate. Referring to the fact that Barbara Heck's grave attracts the attention of travelers from all lands along the St. Lawrence River, he said:

"While it is true that Canada has furnished a graveyard for the mother of Methodism, it is also true that Canada has furnished the most fertile fields for the propagation of Methodism. The teaching and preaching of Bangs and Asbury have produced in Canada a type of Methodism as aggressive, as vigorous, as consecrated, as is to be found upon the continent. We love our Canadian brethren. We can even go into enthusiasm about our Canadian brethren, when we remember that last year they bought \$183,000,000 worth of our goods and products. And they paid for it in currency every dollar of which was as good as the American gold dollar."

Rev. William Dobson, pastor of Windsor Church, Nova Scotia Conference, then made his address as representative of the Methodist Church of Canada. He reminds one of the pictures of Abraham Lincoln, not in the face, but in his tallness and angularity. He seemed at first like a plain, sensible, farmer-like individual, keen, shrewd, and humorous. He had not proceeded far in his discourse, however, before he revealed himself as a thinker, a philosopher, and in his own peculiar fashion an orator. He said:

"I have been sent by the Canadian Church a distance of four thousand miles. Oh, that wild, that weird journey over the Rockies and over the plains! But I am here to say to you that there lives on the northern side of your boundary a people not just like that Caesar found the Gauls, differing in language and law, and in institutions, but a people strong and from the same stock as yourselves; inheriting all the peculiarities and the genius that has stamped the Anglo-Saxon race with a certain kind of immortality. . . . We have a wonderful country over there. We are proud of it. It is almost like Virgil's cottage, 'rich in all wealth, all means of rule,' and I want to say for your consolation, too, that I have been, during the last four years, from one end of it to the other and I have never heard it seriously hinted by Canadians that there was any intention on their part to forcefully annex the United States to Canada. While that is true, dear brethren, still we are interested in you, intensely interested. We are watching you critically, though very sympathetically. We are looking to you to solve what we Canadians think to be the problem of the twentieth century. We are looking to you to build up a civilization in which the man and the woman, the statesman and the preacher, will be alike conditioned by the same system of ethics, and that system the Sermon on the Mount, uttered by the Christ of God."

Our Canadian brother delighted and

stirred the body, and was encouraged and rewarded by almost continuous applause.

After his address the credentials of the representative of Southern Methodism were read, signed by Bishop Candler, secretary of its college of Bishops. Reference was made as follows to the two noted men who represented our church two years ago in their chief council:

"The visit to our last General Conference of your fraternal messengers, Rev. DeWitt C. Huntington, D. D., and Hon. John L. Bates, is remembered by us with very great pleasure. They made us glad by their accounts of the prosperity of your work and they quickened in our hearts the most brotherly sentiment by their warm words of fraternal greetings. In their public utterances and in their private association, their speech was good for the use of edifying and to the promotion of the most affectionate relations between the two great bodies of Episcopal Methodism in our beloved country."

Prof. C. T. Winchester, of Wesleyan University, made the address of presentation. His words were apt, gracious, and worthy of the occasion. He said:

"Mr. President, it seems to me that, dear as are the bonds that link us and all other members of the church universal, there is none more close than that which binds us to our sister church of the South. A city missionary in New York the other day, meeting one morning upon the street two little boys that looked very much alike, and wishing to say some pleasant thing to them, said, 'My little boys, are you twins?' The answer was: 'No, we ain't no twins, but we are Methodists.' I will not attempt to decide precisely what is the relation of the Methodist Episcopal Church to the Methodist Episcopal Church, South; but I do know that, thank God, we are both Methodists, belonging to the one great Methodist Episcopal Church of these United States. We have the same lineage, the same creed, the same spirit, the same work. Thanks to the action of the General Conferences of both bodies, we are soon to have the same Hymnal and the same Ritual. And I am sure that as the years pass by we shall go on hand in hand, with ever-increasing unity and fellowship of the spirit, to do our great work of winning mankind to the love and obedience of our common Lord and Master. It is, then, with peculiar pleasure, Mr. President, that I have the honor to introduce, as representative of the Methodist Episcopal Church, South, one of its honored teachers and educators, the president of one of its most liberal institutions of high learning, Rev. Dr. John C. Kilgo, president of Trinity College in North Carolina."

Dr. Kilgo evoked tributes of sincere and affectionate appreciation by his address. He spoke without manuscript, having given his address to the printer, and his manner was winning. At times he swept the field by his fervid Southern oratory. Among his utterances we cite this paragraph as a type of his style and message:

"Among the many and varied forces that have co-operated to build this nation and give shape to its life, Methodism has been one of the most potent and vital. It has woven its influence into the intellectual and spiritual fibre of the republic, directly or indirectly affecting every phase of the nation's life. The Bible and the preacher have had a considerable part in making the marvelous history of this country. While none would detract the least from the honorable records of every Christian church which has wrought beneficial results in the life of the nation, yet, on an occasion like this, it is admissible to recount the part Methodism has had in these labors, and to make an inventory of the share it may claim in the results. Methodism has known every condition of the nation's life and progress, having labored amid all the circumstances of its history. It has wrought from the high and intense life of the metropolitan centres to the lowly life of the cabin hid away in the mountain fastnesses. It marched with the tide of emigration which kept pushing across the continent toward these western shores. The battles which decided the

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THE EPISCOPAL ADDRESS

Read by BISHOP CYRUS D. FOSS.

To the Twenty-ninth General Conference of the Methodist Episcopal Church — Dearly Beloved:

As the General Superintendents of the Church, and as the Presidents of the General Conference, we greet you in the Lord. "Grace be to you, and peace, from God, our Father, and from the Lord Jesus Christ. We cease not to give thanks for you, making mention of you in our prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him."

Surely no assembly on earth ever had more positive need of wisdom from on high. You are met holding in your trembling hands the highest legislative, judicial, and administrative powers of the most numerous body of Protestant Christians in this country — a country charged with responsibilities for the world's well-being second to none of no other. You are to perform acts which must be largely influential in the church and upon the world, not only during the quadrennium until another General Conference shall meet; your decisions must determine policies which will reach forward into coming decades and centuries. Who is "sufficient for these things?" No one, apart from Him in whom "are hid all the treasures of wisdom and knowledge." To Him let all your hearts continually ascend in pleading, believing prayer, for such intellectual enlightenment and spiritual discernment as shall fit you for the high and solemn duties before you.

In Memoriam

During the quadrennium the church has been called to mourn the loss of more of her Bishops than in any similar period preceding — five men, five kinds of men, alike in little else except rare ability and steadfast devotion each to his own work; illustrating thus the great variety of gifts and temperaments which the Lord of the harvest can use for His sowing, tilling, and reaping. Their names shall stand in the order of their departure — Parker, Taylor, Ninde, Foster, Hurst.

Parker, stalwart, resourceful, tireless, a great missionary, fell under the torrid sky of India, to whose salvation he had been devoted for forty-one years.

Taylor, a world-famous evangelist and strenuous advocate of self-supporting missions, was halted in his swift career a few years before his final summons, which reached him near the scenes of his early triumphs as a street preacher.

Ninde, serene, cultured, saintly, had just returned from a tour of Conferences in the South, hastened forth from his home on an errand of sympathy, came in exhausted, and during the following night he felt the thrill of the eternal sunburst.

Foster, stately, learned, the soul of honor, superbly eloquent, and Hurst, scholarly, many-sided, a prodigy of industry and persistency; they were successively presidents of Drew Seminary, were among the ablest and most voluminous authors of Methodism, and departed this life within thirty-six hours of each other, while their colleagues were assembled in their annual meeting.

Three other general officers of the church have been removed from their earthly labors: Arthur Edwards, the veteran editor of the *Northwestern Christian Advocate*, whose facile and vigorous pen had long done efficient service for the church and for humanity; William A. Spencer, corresponding secretary, and Manley S. Hard, first assistant corresponding secretary, of the Board of Church Extension, both of whom were conspicuous for their able and tireless advocacy of the great cause they specially represented, and also for their intelligent and quenchless evangelistic zeal.

One other name must have mention here — Stephen L. Baldwin, the indefatigable and invaluable recording secretary of the Missionary Society. In addition to these, thirty ministerial and lay delegates to the last General Conference have passed to their eternal reward.

Numerical Growth

The quadrennium has been marked by steady and healthful, but not rapid increase in the number of communicants. The present total is 3,081,918, an increase of 138,025, which is 4.76

per cent., as against an increase of 4 per cent. during the quadrennium ending in 1900. The percentages of increase have varied considerably and unaccountably. For the last six quadrenniums, beginning twenty years ago, they have been respectively 7%, 4, 12, 20, 18, 4, and 4%. In order to ascertain the actual increase in accessions to the church we must add to the net increase the number who have died, 154,882, making a total actual increase of 292,907; which is more than 10 per cent. The increase in the number of Sunday-school officers, teachers, and scholars has been 119,075, and the present total is 3,124,544. These figures suggest vast responsibilities, met very imperfectly, but we may well thank God and take courage.

Episcopal Visitations

Your General Superintendents have presided over all the sessions of the 189 Annual Conferences, Mission Conferences, and Missions in the United States. During the quadrennium we have made about 60,000 ministerial appointments. The number of churches which have seriously objected to the pastors assigned them, and of the ministers who have declined their appointments, has been insignificant. In this respect, as well as others, our itinerancy has proved itself a marvelously efficient system of ministerial supply, and is the wonder and admiration of many of the leaders of other churches which have thousands of vacant pulpits and thousands of unemployed preachers.

The wide expansion of our work abroad has demanded large increase of episcopal supervision in the foreign mission fields, and such supervision has been conducted under the regulations adopted by successive General Conferences. During the quadrennium Bishop Vincent has had general supervision in Europe, and Bishop Moore in Eastern Asia. Both of them visited this country, as will be more fully stated later. Bishop Hamilton has had supervision for two years, and Bishops Cranston and Fitzgerald each for one year, in Mexico; Bishops McCabe and Joyce each two years in South America. During Bishop Vincent's presence in this country, Bishop McCabe held seven Conferences in Europe in the year 1902. In 1903 and 1904 Bishop Warren visited India, Malaysia, and the Philippines, in conjoint superintendency with the missionary bishops.

Three Notable Events

Three notable events, or rather series of events, have awakened the highest interest among our people during the quadrennium and have also aroused the greatest public attention and the most favorable comment in the religious and the secular press of the country — the Twentieth Century Thank Offering Movement, the Missionary Revival, and the Wesley Bicentennial.

TWENTIETH CENTURY THANK OFFERING MOVEMENT

The results of this careful, concerted, strenuous endeavor, continued through three years, are known to the church. On the financial side they surpassed the expectation of all but the most sanguine. Nearly \$22,000,000 was raised for the objects specified, and no doubt a permanent stimulus was given to the beneficent spirit of the church. Many churches were relieved of the incubus of debt; the resources of most of our colleges and schools were substantially, and in some cases very largely, augmented; our institutions of philanthropy and charity were generously remembered; and in many Conferences the permanent funds for Conference claimants were materially increased.

Meanwhile there were gracious revivals and numerous conversions in many parts of the country.

MISSIONARY REVIVAL

There has, however, been a missionary revival, probably resulting in part from the Thank Offering Movement, which is full of promise at once for more rapid evangelization in the heathen world and for beneficent reaction on the home church. For several years the increase in the missionary collections, though constant and often large, had been insufficient to enable us to give due heed to open doors and beckoning angels and the clarion calls of Providence. Moreover, under the requirement of the General Conference that the appropriations of any year should not exceed the actual receipts of

the year preceding, it even became imperative, because of the constant growth of the work, to cut the appropriations for most of the fields 8 per cent. This most painful experience moved the General Committee in 1901 to provide for an "Open Door Emergency Commission" which instituted a new campaign, sent out field secretaries, widely distributed the freshest missionary literature, and arranged for a very large delegated convention in Cleveland in October, 1902. That convention has become nobly historic as a season of unprecedented pentecostal uplift and of the consecration of money to the highest uses. Its four days' exercises thrilled the thousands present with intense interest and deep conviction, and its influence will be widely multiplied in the many-sided and inspiring volume which gives a full report of its proceedings. In one solemn and memorable hour pledges and offerings, to be in every case distinctly additional to the usual contributions of individuals and churches, were laid upon God's altar to the amount of \$302,000, which was very soon after increased to \$340,000.

The missionary revival, of which this convention was both the fruit and the promoter, augmented the regular missionary collections for the year by \$111,000. This increase transformed the too frequent miseries of the General Missionary Committee into jubilation, and made possible such an increase of appropriations as sent a thrill of gratitude and joy to the heart of every missionary of our church in every land.

WESLEY BICENTENNIAL

One of the most interesting and, as it may prove to be, one of the most important events of the quadrennium was the celebration of the bicentennial anniversary of the birth of John Wesley. It is a very striking fact that, when God is ready to give some great and important truth new and larger currency in the world, He is wont to accomplish this end by hiding that truth in the capacious soul of some divinely endowed and chosen man, and setting it on fire there by the Holy Spirit. Some truths clearly stated on the pages of the Bible have got very little hold upon the thought and heart of the world until they have received this special divine treatment. We have long believed, and of late the Christian world has come to believe, that God raised up John Wesley for such a special purpose; and that the truth which He wished through him to make more effective in the world was the great and vital truth of personal religious experience, witnessed to the individual by the Holy Ghost sent down from heaven. It would be too much to say that God has provided for a new gospel, and yet, in an important sense, there was thus put into the world a new appreciation of the Gospel, which has swiftly overrun the Christian world and profoundly affected the thinking of multiplied millions of men concerning personal religious experience.

Wesley's experience of religion was largely affected, indeed almost wholly determined, by his childhood training and by the providential course of special training through which God led him from the age of twenty to thirty-five. During these fifteen years he was a servant of God, as faithful and strenuous as he ever afterward became, or as could be found on the face of the earth. At the end of that time, by the leadings of the Holy Spirit, especially through the teachings of Peter Boehler, he became consciously a son of God and his heart was "strangely warmed." That day Methodism was born. With this training behind him, molding all his thoughts on the subject of personal religion, and being intensely Arminian in his theological belief, the only salvation it was possible for him to preach, and which everywhere made Methodism a transforming power, was: 1. Salvation for all men; 2. Salvation now; 3. Salvation by faith only; 4. Salvation directly witnessed by the Holy Spirit; 5. Salvation restlessly hungering for new converts, and claiming the world as its parish; 6. Salvation going on to perfect cleansing and perfect love.

The Old Paths

In view of the signal honor which God has put upon Methodism, both within and beyond its own borders, and of the close and manifestly casual relation between the life and experience of Wesley and such unparalleled successes, it behooves us to "stand in the way

and see and ask for the old paths," so that we may hand on to coming ages unimpaired and augmented the marvelous heritage we have received; for, beyond all question, John Wesley must have ascertained and built upon fundamental and imperishable truths, else the world would never have heard of Methodism. Among those truths which he lifted out of the dust of ages were at least these: the deep guilt of sin; the equal redemption of all men by the vicarious atonement; the absolute freedom of the human will; the entire practicability of salvation now for any sinner; the attainability of perfect cleansing and perfect love in this life; the infinite and impartial love of the seeking Father-God; the real and complete humanity and the proper and absolute deity of Jesus Christ; the personality and omnipresence of the Holy Ghost as a transforming and witnessing Spirit, and the nearness of a real and eternal heaven and a real and eternal hell. No doubt the vast mass of the Methodists in all lands can sincerely say of these truths, so vital to Methodism and to any real progress of Christianity, "All these things I steadfastly believe."

Methodism has always been strenuously insistent as to doctrines essential to Christianity and exceedingly tolerant as to non-essentials. We encourage the utmost freedom of inquiry, if it be devout toward God and reverent toward the Supernatural Book. We welcome the careful statement of the certainly ascertained results of such inquiry, being confident that truth can never be in real conflict with truth. But we deeply deplore the hasty, callow, dogmatic declarations of destructive critics which have rudely jostled the faith of many believers in that one Book "in which we find the only infallible rule of faith and practice." We rejoice in the multiplying evidences that scientific and philosophic skepticism is waning; that the great thinkers are turning toward the Cross, and that the one rightful King of the world is more and more lifted up and is drawing all men unto Him. Let us be patient. The enemies and the unwise friends of Christianity in the long run "can do nothing against the truth but for the truth." Meanwhile let all who preach "preach the Word," and not their doubts about the Word. Let them treat the Bible as trustfully as their Lord did. In the terrible ordeal of His temptation in the wilderness He used no weapon which does not fit any human hand. Keeping His eye on His great enemy, He thrust His hand back into the armory of the Old Testament, and drew from the sheath of Deuteronomy three shining blades, before whose points Satan fled.

Our Connectional System

Methodism was established, and has made its unexampled progress as a unique connectional system. The benefits resulting from it are manifest and very great. Every church member is a constituent part, not merely of a local society, but of the entire Methodist Episcopal Church; he is one not of a few scores, but of three millions, and he has the absolute right of immediate recognition as a member of any one of our twenty-eight thousand churches, in any land where he may take up his residence and present his letter. Every minister is a member not merely of an Annual Conference, but of the ministry of the Methodist Episcopal Church. He is one of some seventeen thousand ministers, and may be made pastor of a church in any one of our Conferences, without its request or vote. He has potential rights everywhere; and transfers are often made for sanitary or other important reasons, greatly to the advantage of the ministers and of the churches. From these general arrangements the individual churches realize vast benefits; nay, the great majority of churches were brought into existence by it, and more than thirteen thousand of them have been aided by our connectional Board of Church Extension. The discomfort resulting from a few infelicitous appointments is a thousand times overbalanced by the fact that every church has a pastor and every effective minister has an appointment. The deliberate submission of many thousands of Christian ministers to a system of absolute appointment for the sake of Christ and His church is one of the finest surrenders of individual liberty to be found in the world. Surely the least the laity can do, in recognition of such magnanimous self-surrender, is to receive their pastors with open arms and do everything in their power to promote their success. The obligation of the minister to go is not

greater than the obligation of the laity to receive.

Evangelism and Connectionalism

We have thus considered, in as close proximity as necessary reference to related topics seemed to permit, two of the mightiest of the vital forces of Methodism—its evangelistic spirit and its connectional idea. It is well worth our while to note how closely these two forces stand related to each other and how effectually each has re-enforced the other throughout our entire history. They were sturdy twins in the same cradle; they have gone forth side by side with giant strides bearing burdens, fighting battles, winning victories for a long century and a half of another; and now their tireless tread may be heard in the very front ranks of Christlike endeavor on all continents, and they chant the praises of our King in five times as many tongues as were heard at Pentecost.

The oak is potentially present in the acorn; so were both these formative forces of Methodism present in the soul of John Wesley. His heart was as hot as St. John's, and his head as cool as St. Paul's. He was supreme at once as an evangelist and as an organizer. Whitefield could call sinners to repentance as effectually as Wesley, but could not found a movement. Wesley could do, and did do, both most marvelously; and a still greater marvel is that this original marvel has never been wanting to Methodism in any country. Methodism has always heard the three voices, "Go, preach—Go, teach—Go, disciple." The mighty evangelist has been quickly followed by the teacher, and the organizer; nay, has often been the same person. The immense result is that, widely as Methodism has spread under all skies, and closely as it has come into contact with all misbeliefs, it has always and everywhere been propelled by angintense and pervasive evangelistic spirit, and has garnered its harvests by organizations which have developed themselves out of the connectional idea born of that inspiring watchword: "I regard the whole world as my parish."

After all that may thus be truly said concerning the survival and general prevalence of the evangelistic spirit among us, it must be frankly admitted that sweeping revivals in which scores or hundreds of adults are converted in a few weeks, or days are far less frequent than they were a hundred or fifty years ago, especially in the older regions of the country. Adult converts cannot be depended on as the chief source of increase of membership; indeed, the startling fact confronts us that, unless the sanctified common sense of the church can devise new and more efficient evangelizing methods, or unless unprecedented influences of the Holy Spirit are poured forth, the great mass of unevangelized adults who have reached middle life are likely to die unconverted.

We therefore hail with delight the systematic efforts which have in the recent years been made in this country and in Great Britain, in our own and in other churches, to reach the unchurched masses. Especially do we note the intense enthusiasm, the large contributions, and the gratifying success of our revered and beloved mother church in this work in London, Birmingham, Manchester, and elsewhere; and also the thoroughly organized efforts of the Presbyterian Church in this country on different lines for the same great purpose. It is highly gratifying to observe that laymen are so deeply interested in the movements, and in some cases are the leaders and chief supporters of them. Surely American Methodism, which owes its existence and unparalleled growth chiefly to the evangelistic spirit, cannot in this great endeavor afford to stand second to any other branch of the church.

Auxiliary Agencies

There are manifest reasons for which some of our auxiliary agencies should have special attention, even though it must be quite too brief in view of the importance of their work.

OUR PUBLISHING HOUSES

have done for the church and for the world a quiet, continuous, incalculable, but not fully appreciated service. Their work has become so vast, and their accumulated capital is now so large, that they constitute one of the greatest publishing establishments under a single management anywhere in the world. Their issues

of books, and perhaps even more of periodical literature, have been immeasurably valuable in molding religious and Methodist thought and life. The total sales for the last four years amount to \$9,248,492, and the earnings to \$1,122,763. The elaborate plans which will be laid before you by the Book Committee, proposing the consolidation of the manufacturing departments and the reorganization of the management of the Book Concerns—changes which will be far-reaching, and which involve interests of largest importance—will, we doubt not, receive your early, patient, and thorough consideration.

SUNDAY-SCHOOLS

The chief hope of the church and of the world's evangelization is in the children. Their dedication to God by pious parents in their infancy and even before their birth; the training of myriads of them, born in irreligious homes, by the Sunday-school; the preoccupation of their earliest thoughts with verses of Scripture and religious hymns; their early conversion and wise instruction in sensible, practical piety, so that "as plants grown up in their youth" they may come naturally into full membership in the church—this is the vastest, richest harvest field to which the church is summoned, and the harvests are ever ready for the sickle. But the Sunday-school has a wider scope; its work is not confined to children. It is the fit and effective training-school for young people and adults in Biblical knowledge and in Christian doctrine and practice.

EPWORTH LEAGUE

Closely allied to the Sunday-school is the Epworth League, which enrolls a large number of our Sunday school teachers and senior scholars and many other young people, and which leads them on into higher personal religious life and activity. Organized in 1889 by the union of several young people's societies, and so only fifteen years old, this Society now has, including the Junior Leagues, at least 1,500,000 members.

There can be no doubt that the Epworth League has not only kindled a more positive and devout religious life among hundreds of thousands of young people, but has also in many places stimulated the pulse of evangelistic efficiency and achievement and of contributions to our great benevolent collections. Its future must depend on its fidelity to the great purposes announced by the General Conference in founding it, namely, "promoting intelligent and vital piety among the young people of our churches and congregations, and training them in works of mercy and help."

The League has some function of social entertainment and of innocent recreation, but should never be allowed to degenerate into a mere social club, or committee on amusement; and it should in every place furnish intellectual stimulus by suitable literary exercises; but its great office is always and everywhere to be a positive aggressive religious force.

Its leadership should be such as to bring the League into constant and vigorous co-operation with the pastor, with the class leaders and other officers of the church; and in no case should attendance at the League meetings cancel in the minds of the members their obligation to the regular morning and evening preaching services, nor to the regular mid-week prayer-meeting which summons and needs the co-operation of the entire membership of the church. If the Epworth League evermore rallies round the cross, and points young people to the Saviour, it will live and grow.

BROTHERHOODS

The Brotherhoods of the church have had their origin in the conviction that multitudes of men have become neglecters of the church, and have to some extent been neglected by the church. In many congregations there are twice as many women as men. Is the preaching, and are the services of the church generally, thoroughly adapted to interest active young business and professional men, commercial travelers, and wage-earners? Are they present in the church in reasonable numbers? Many think not, and believe that the pulpit should sound a more virile note and seek out live topics closer to men's "business and bosoms," and that social religious services should somehow be made more attractive to busy men, crowded by severe competition and assailed by seductive temptations.

Such questions as the following will call for

your careful consideration: Is it desirable that the chapters of the various Brotherhoods of the church should be multiplied as rapidly as possible in the local churches? If the work of the Brotherhoods is to be extended, should not the General Conference provide for a union so that there will be only one form of this activity in the church?

WOMEN'S MISSIONARY SOCIETIES

The church can hardly hold in too grateful appreciation the strong, self-denying, wisely-managed, ever-growing work of the Woman's Foreign and the Woman's Home Missionary Societies. We have spoken of a great missionary revival. These societies seem to be in continual revival, or at least to be constantly growing in grace. Their collections have steadily and largely increased. From time to time they have taken up new forms of activity, and have carried them forward with such intelligent and sustained devotion as to command the highest approbation. The annual receipts of the Woman's Foreign Missionary Society are very near half a million of dollars, and its appropriations for India exceed those of the Parent Society. The Woman's Home Missionary Society sends good cheer to many a needy itinerant's home on the frontier, is doing invaluable work for the colored people in the South, and is largely promoting the deaconess work.

DEACONESS WORK

The Deaconess Work has grown considerably in some parts of the country, and has shown its possibilities of much wider usefulness in various lines of religious activity. We have 96 deaconess institutions, valued at \$2,936,450; 707 licensed deaconesses and 561 on probation, who, within a single year have nursed 22,485 sick persons, and have made 331,361 calls in the prosecution of their various kinds of work.

The existing legislation concerning the deaconess work has proved in some respects unsatisfactory. The Bishops, as the General Deaconess Board, therefore called a considerable number of prominent representatives of the various branches of the work to confer with a committee of their own number. All points of special interest and difficulty were thoroughly considered; agreement was reached concerning sundry matters relating to uniformity of methods and harmony of administration; and a committee was appointed to propose such changes in the Discipline as seem desirable for simplicity, ease, and efficiency in administration. That report was carefully considered by the Board of Bishops in special session as the General Deaconess Board, and is hereby recommended to the consideration of the General Conference. We are convinced that many churches may be very efficiently served by competent deaconesses; but they should serve in all such cases as aids of the pastors and never as substitutes in the pastoral work. City missions especially need such service as they can render; and we cannot doubt that the minds, hearts, and hands of thousands of consecrated Christian women await the clear call of the church for such self-denying service.

CITY EVANGELIZATION

is commanding increasing attention, and is carried on with constantly augmenting intelligence, vigor, and success. In securing these results the City Evangelization Union has been an important factor. The Missionary Society, which has long been making annual appropriations for work among foreign populations of particular nationalities, has for three years past made steadily increasing general appropriations for work under the care of City Missionary Societies. This new departure has greatly encouraged such societies, and has helped to fasten the attention of the church at large on the frightful moral plague spots in large cities, and on the grave perils of a heterogeneous immigration which, in 1903, landed on our shores almost one million persons of alien birth and spirit—many of them paupers, criminals, socialists, or anarchists.

AMERICAN BIBLE SOCIETY

This Society continues to be an indispensable auxiliary to our evangelistic work. With the beneficent operations of this Society in our own country our people are already familiar; but only those who have given the subject special attention can appreciate the invaluable aid rendered by the American Bible Society in our foreign mission fields. The missionary treasures

of the Protestant churches are saved great sums of money by the generous co-operation of this Society in assuming the important task of translating, publishing and circulating the Scriptures in the many languages of the millions of heathen peoples among whom missionary operations are being carried forward. It is because of the incalculable value of this noble undertaking on the part of the Bible Society that we the more regret the reported insufficiency of its revenues, and we earnestly advise our pastors and people to continue to foster this great benevolence as one of the most useful and deserving of the several interests that especially appeal to our church.

General Policies

REVISED CONSTITUTION

The last General Conference set down to the Annual Conferences a revised form of constitution, recommended by a vote of more than two-thirds of its clerical and also of its lay delegates. The vote of the ministers of the Annual Conferences on this constitution stood: For, 8,241; against, 2,525; thus showing more than the requisite majority of three-fourths of the ministers present and voting. As instructed by the General Conference, the Bishops therefore proclaimed the new constitution to be adopted and in force throughout the church. We congratulate you on this result, especially for these reasons: 1. Because it definitely and forever settles all questions as to what parts of the Discipline are included in the constitution of the church; 2. Because of the reasonably elastic and yet safely conservative process of amendment provided, which requires, in order to any change of the constitution, two-thirds' votes of the General Conference, of the ministers of the Annual Conferences present and voting, and of the members of the Lay Electoral Conferences present and voting; and, 3. Because of the fact that the agitating question of the eligibility of women to the General Conference has been settled forever by strictly constitutional procedure, so that there can be no shadow of a stain on the escutcheon of women delegates.

The new constitution fails to indicate the special methods by which delegates to the Lay Electoral Conference should be elected, leaving that matter to be determined by the General Conference. Your Bishops, therefore, being charged "to oversee the spiritual and temporal business of our church," judged it to be their duty to recommend a method for such election, which they did, by advising that each quarterly conference should fix the charge for such election, and should also appoint judges for the election.

This method was almost universally followed, without objection or question. In some cases, on large circuits, the elections were made by very few persons, representing only a part of the congregations. You will, of course, provide for future use the regulations on this subject called for by the constitution.

CONSOLIDATION OF BENEVOLENT SOCIETIES

One of the most important questions which the action of the last General Conference will bring before you relates to the proposed consolidation and reorganization of the benevolent societies of the church.

In 1884 the General Conference ordered a commission to consider this subject and report to the General Conference of 1888. That commission, after very thorough study of the subject, proposed an elaborate scheme of reorganization as being the best it could suggest, but which it did not recommend for adoption. Under its instructions it did not feel at liberty to publish that scheme in advance of the meeting of the General Conference. After considerable debate the General Conference failed to adopt the report of the commission, and no further formal action was taken on this subject until twelve years later.

Meanwhile the reasons for further consideration, and, if possible for action, with regard to this matter, have steadily increased. They relate chiefly to the growing sentiment that we have too many benevolent collections. In spite of the repeated resolutions of General Conference and of the several Boards and General Committees representing the benevolent societies, calling for separate collections for each of the benevolences of the church, the "omnibus" plan has become more and general in many parts of country. This plan, when intelligently worked by diligent pastors, it must be

admitted, has resulted in many cases in maintaining and even sometimes in augmenting the benevolent collections; but it is well-nigh fatal to such full annual presentation of facts and motives as constitute the best basis for intelligent and growing benevolence.

Moved chiefly, as we suppose, by such considerations, the General Conference of 1900 provided for a commission, to be appointed by the Bishops and to include three of their own number, to give further and fuller consideration to this entire subject, and to publish to the church any plan it might devise at least a year before the meeting of this General Conference. With these instructions the commission held two meetings, each covering several days, besides arranging for thorough consideration of all the topics involved by sub-committees, and published in the church papers the result of its deliberation in April, 1903. The plan it will lay before you provides for the reorganization of all our present benevolent activities under the supervision of three great societies, their collections to be taken in three separate quarters of the year, thus leaving one-quarter for due attention to the collection for Conference claimants and for other collections.

We are confident that this report will receive your early and thorough consideration.

COMMISSION ON FEDERATION

The General Conference of 1896 ordered a commission on federation with other Methodist Churches, especially with the Methodist Episcopal Church, South. The report of that commission to the last General Conference was not brought forward for final action until the last hour of the session, when it could not be fully considered, and one of its chief recommendations was not adopted.

These matters were satisfactorily explained to the Commission of the Methodist Episcopal Church, South, at a joint meeting of the two commissions, and highly fraternal and harmonious action was taken, which will be duly reported to you by our branch of the Commission. We especially rejoice in the arrangements, made under the full authority of the General Conferences of the two churches interested, for a common Hymnal, a common Catechism, and a common Order of Public Worship; in the consolidation of the Methodist Publishing Houses in China; and in the cordial spirit of Methodist federation which is working towards practical results in Japan and Mexico. We hope that you will ratify the recommendation of our branch of the Joint Commission by adopting the resolution it will lay before you, the same presented to the last General Conference, concerning practical federation where the two churches are working in the same territory. We also think steps might be wisely taken toward a more facile interchange of ministers and members, and to promote other

All Humors

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system.

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

Hood's Sarsaparilla and Pills

Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system.

"I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued its use till the sores disappeared." Mrs. IMA O. BROWN, Rumford Falls, Me.

Hood's Sarsaparilla promises to cure and keeps the promise.

measures of practical fraternity between the two chief branches of American Episcopal Methodism, in the spirit of the prayer of the great intercessor, "That they all may be one."

EPISCOPAL SUPERVISION IN FOREIGN LANDS

Episcopal supervision in our foreign missions has been maintained under the laws of the church in various ways: by General Superintendents, by Missionary Bishops, and once in each quadrennium by General Superintendents conjointly with Missionary Bishops. The last General Conference also made a new departure by fixing episcopal residences in Europe and in Eastern Asia, assigning a Bishop to each and requesting that he should have supervision of the vast fields designated during the quadrennium. Bishops Vincent and Moore, who were thus assigned, and also the Missionary Bishops, will present their reports when you shall be pleased to call for them.

In view of the new departure in Europe and in Eastern Asia, and of the increased number of Missionary Bishops in Southern Asia, you are prepared to consider with fuller information and intelligence than any previous General Conference could command the entire question of episcopal supervision in foreign lands, and it is urgently necessary that you should do so. In heathen lands all the trumpets of Providence summon us to a charge all along the line. Our riches are our greatest embarrassment. We must advance or be verily guilty of our brother's blood. The question therefore of episcopal supervision in heathen and other mission fields has become one of the highest importance, presenting momentous and complicated problems the solution of which must determine policies for ages to come — policies affecting the welfare of the church both at home and abroad. We solicit your fullest and freest consideration and determination of the subject thus presented.

Having thus presented to you our work in superintending our Annual Conferences and Missions at home and abroad, we think it wise to refer to a single subject touching the relations of the Bishops to the General Conference itself. That subject is the right of any Bishop to be heard before the General Conference and also before any of its committees, when complaint is made against his character or administration. In all secular tribunals such rights are sacredly guarded, and any person against whom complaint is made is freely accorded the opportunity of appearance and response in person or by counsel, before judgment is rendered. We are confident that the General Conference will never fail to recognize this fundamental principle of Anglo-Saxon fairness and justice which obtains in all the tribunals of the church constituted by the General Conference itself.

ABOLITION OF THE TIME LIMIT

Rarely has legislation by the General Conference led to more general and earnest discussion throughout the church than did the action in 1900 removing the time limit of the pastorate. Opinions in regard to the matter have been freely expressed and have widely differed. Some have heartily approved and others have quite as heartily disapproved. Resolutions and memorials in many different forms have been adopted by various organizations and societies, as well as by quarterly, district and Annual Conferences. Many of these have come to the Bishops, and, doubtless, many others will come to you — some setting forth the advantages resulting from the enactment; some pleading for the retention of the present law; and others asking variously for a restoration of either the three or five-year limit, either with or without provision for exceptionally emergent cases.

NEW LEGISLATION

There is manifest need for a restatement of the duties of a presiding elder "in the absence of a Bishop." Misunderstanding of this regulation has often led to serious embarrassments. This phrase, "in the absence of a Bishop," was placed in the Discipline in 1792, when there was but one Bishop in the country. There were no railroads or telegraphs, and the postal facilities were very infrequent and unreliable. It would often have required many weeks for a presiding elder to consult the Bishop in person, or even by letter. We recommend that the paragraph on this subject be revised so as to fit existing conditions.

The transfer of preachers is attended with increasing embarrassment. Some churches

have for many years insisted on an almost continuous succession of transfers. Some Conferences have passed resolutions objecting to any transfers except by even exchange. Transfers are often negotiated without previous consultation with the Bishop in charge as to their practicability or fitness, thus sometimes almost compelling unwise appointments and the undue crowding of Conferences. Ministers desiring transfers to Conferences whose sessions are many months distant object to the supernumerary relation, and urgently request nominal appointments. We recommend that the General Conference pass a resolution discouraging any transfers for which negotiations are begun without previous consultation with the Bishop in charge of the church desiring such transfer, and permitting the transfer of supernumerary preachers for immediate appointment.

In view of the importance of having office-bearers in the church who are religiously and Methodistically intelligent, we recommend that 100 of the Discipline be so changed that the quarterly conference shall not be at liberty to elect or approve for membership therein any steward, class-leader, trustee, Sunday-school superintendent, or Epworth League president who is not a subscriber to some one of our weekly church papers.

The provision made for Conference claimants is distressingly and discredibly inadequate. The annual collections, supplemented by the Book Concern dividends and by the interest on invested funds, afford but a meagre pittance. By all means let permanent funds be secured as rapidly as possible; but what shall be done to relieve the pinching penury of thousands of weary pilgrims now? We recommend that the General Conference so amend the Discipline as to instruct every Annual Conference to make a careful estimate of the amount necessary to aid in the support of its Conference claimants, that the presiding elders be instructed to apportion the sum so fixed to the several districts and charges, and that the amount so apportioned to each pastoral charge be a *pro rata* claim with that of the pastors, presiding elders, and Bishops.

Some of the Evils and Perils of Our Age

From such a rapid general survey of the progressive development of the chief agencies of the church's activity, and of its administrative policies, we must turn for at least a glance at some of the evils and perils of our age, which demand instant attention and heart-searching questionings as to how the church can meet and master them.

The "manifest destiny" of our singularly favored country has been a snare to us. We have carelessly taken for granted that this nation has reached the final form of "government of the people, for the people, by the people," to which all nations must at length come. We have gloried in a material prosperity altogether without precedent elsewhere on the globe, a prosperity which millions of immigrants from many lands have hastened to share. Meanwhile our political, social, moral, and religious problems have multiplied, and some of them have reached acute stages fraught with imminent perils. It is by no means certain that universal suffrage controlled by demagogues may not bring frightful distress to our great cities, and even shake the very pillars of the republic.

The sharp and permanent war between employers and employed, breaking out with alarming frequency into law-defying collisions, demands altruistic and Christian mediation. Some of the vast combinations of capital have been shown to be conscienceless and gigantic swindles, swiftly and enormously enriching a few of their promoters, and shamefully robbing the unsuspecting public. On the other hand, some of the constitutional provisions of labor organizations have been despotic, and the methods used to enforce them have been totally subversive of individual rights.

EMPLOYERS AND EMPLOYED

Assuredly one of the burning questions of today is the relation of employer and employed. It may smolder here or there for a time, but somewhere it breaks forth in volcanic eruptions every month, and now and then it shakes the whole social fabric like an earthquake. The marvelous multiplication of labor-saving machinery, and the vast aggregations of capital until many thousands of men

are employed by a single firm, have rendered impossible that old time personal interest and sympathy which existed when the employer knew each of his workmen, and met his apprentices daily at his own table. Great labor organizations have become universal, and are offset by vast trusts wielding hundreds of millions of capital. The workers with brain and the workers with hands are often found in hostile camps, between which sharp collisions are alarmingly frequent and disastrous. Strikes break forth, causing the loss of millions of money on both sides, and attended by lockouts, boycotts, intimidation, arson, riot, and assassination. Often the general public is a greater sufferer than either of the organizations directly concerned. The police are overpowered, the military are called forth, and for months there is a virtual state of war. The struggle goes on increasing in bitterness, until one party or the other in total exhaustion sullenly submits, or a lame and unsatisfactory compromise is effected.

A situation leading to such enormous waste, and so fomenting evil passions, cannot fail to command the intense attention of the church of God, which was founded by Him who died to save all sorts of men from their sins and from such frightful consequences of sin. The church must come in between these vast contending forces, holding aloft the banner of the Cross to which both must bow, and offering to both the Sermon on the Mount as the perfect charter of the rights and duties of both. Never, until the church shall lay the Golden Rule upon the conscience of capitalists and of laborers, will the golden millennium of industrial peace be ushered in.

In all this contention it need hardly be said that the sympathy of the church must to a large extent be with those concerning whom Abraham Lincoln quaintly said: "The Lord must like the common people, else He would not have made so many of them," doubtless having in mind the fact that when Jesus was on earth "the common people heard Him gladly."

LYNCHING

There is ample occasion for continued and most emphatic protest against lynching as a most demoralizing crime, which strikes at the very roots of public order and of respect for law. That such protest bears fruit is evinced by the decline of the evil. In 1892 and 1893 there were 435 lynchings; in 1902 and 1903 there were 200, less than one-half as many as in the same length of time ten years before. In 1903 there were 104, of which 12 were in the Northern States and 92 in the Southern States. In 24 Northern States and two Southern States there were none that year. Forty-seven were for murder and only 22 for any other single offence. This evil could be largely diminished if the crimes that are ordinarily made the occasion for it were speedily punished, and the lynching itself, which is also a crime, were treated in like manner.

THE NEGRO PROBLEM

This current phrase suggests an urgent question of today, which may be the burning question of tomorrow. The problem is not merely the negro problem, or the white man's problem, but the nation's problem. What does the nation propose to do, not chiefly by legislation, but far more through the general spirit and conduct of its people, with nine millions of its inhabitants, sure in a few years to be twenty millions; and what are those multiplying millions to do for the weal or woe of the nation?

Some would fain abridge and even overthrow the civil and political rights guaranteed to them by the Constitution. A few would subject them to a reign of intimidation and to practical peonage. More would make them mere "hewers of wood and drawers of water." Hewers of wood and drawers of water, mechanics and farm laborers, no doubt the vast majority of men of every color in this land and in every other land are and will always be, unless scientific progress and the multiplication of machinery shall totally transform existing industrial methods. But the essential conditions of public welfare in a country like this require that men of every nationality, color, and language shall be free according to personal merit to rise in the ranks and above the ranks.

INTEMPERANCE

The enormous evils of intemperance are so constant and omnipresent that they seem to

stupefy the public heart and conscience, just as the horrors of a long-continued and bloody war at length dull the sensibilities of whole communities. So it seems almost impossible to maintain any general, steady, unwearied struggle against the causes of intemperance. Spasmodic efforts here and there show the possibility of brilliant success, and then the leaders disagree as to the plan for a continuous campaign or become discouraged, and the effort slackens and dies out. Meanwhile the liquor traffic, supported by the two mighty motives of greed and appetite, sleeplessly maintains its diabolical work.

As to methods for counterworking an iniquity so vast and ruinous to everything dearest to mankind, two things have long been generally settled in the convictions of American Methodists. The banner we follow in this holy war must bear these two legends: Total abstinence and legal prohibition — total abstinence, as the only personal security and the only foundation for effectual help to "the weaker brother;" constitutional prohibition of the manufacture and sale of all intoxicating liquors to be used as beverages, as the only method yet discovered for any widely effectual and permanently successful war upon the liquor traffic.

In view of the primary and fundamental character of these two indispensable principles of temperance reform, it is of the highest importance that they be perpetually re-impressed upon the public mind, and that they be maintained by wise and defensible arguments, and by such only, since any good cause is always the loser by extravagant overstatement. Of these two principles total abstinence logically holds the first place, for unless it can be shown that total abstinence is a Christian duty, there can be no sure standing place for legal prohibition. As to the progress of total abstinence there are certain very encouraging facts, such as the abolishment of the army canteen, the granting of special low rates by some life insurance companies to total abstainers, and the requirement of several great railroad companies and other large corporations that their employees shall be total abstainers.

There must be perpetual teaching in the home, the Sunday-school, the church, the day school, the church schools and colleges, and in the secular and religious press concerning the physiological effects of intoxicating drinks, the awful evils of drunkenness, the imperative need of active and incessant effort in the temperance reform, and the proved worthlessness of any such efforts which are not rooted in total abstinence and legal prohibition.

Meanwhile our flag must ever float aloft, nailed to the mast, emblazoned with our irrepealable watchwords writ large so that all men can read them from afar: "Total abstinence and universal constitutional prohibition."

DIVORCE

The multiplication of divorces, the facility with which they are secured, the totally insufficient and comparatively trivial grounds on which they are granted, such as "Desertion," "Incompatibility of Temper," and even "Neglect," the utter disregard of the solemn words of the Saviour on this subject, the effrontery of public decency with which they are sometimes secured in high life — divorce being followed in some instances by remarriage within a single hour, the same judicial ermine being sullied by both functions — surely these things demand the solemn rebuke of the church, and its sharp discipline of any of its members who violate the law of God on matters so vital to the purity of the family and the well-being of society.

AMUSEMENTS

We would be most unfaithful to our trust as general overseers of a flock of Christ, including at least ten millions of souls as members of our churches and their children and others who most naturally look to Methodism for moral guidance, if we should fail to raise a note of solemn admonition concerning popular amusements. The chief occupation of little children is play; youth, busy with study or with work, must have frequent amusement; and adults need relaxation from perpetual activity by innocent recreation. Hence we propose no crusade against amusements as such. Many amusements are innocent and become harmful only by excess; some are essentially immoral; and others so often lead to immorality that they should be scrupulously avoided. Whatever chills the ardor of devotion, or dulls

religious activity, ill befits a disciple of Him who demands our love "with all our heart and soul and mind," and who as our example "went about doing good." Addiction to evil amusement and excessive indulgence in any amusement are exceedingly harmful to spiritual life. Because of these things many church members are lukewarm or backslidden. In view of the manifest and rapid growth of this evil, in spite of our methods of dealing with it in the past, may it not be well to make a new effort more solemn and persistent than ever before to lay this subject on the conscience of the church and of every individual member? We suggest an additional section to be inserted in the Discipline to be substantially as follows:

Amusements. — Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are also positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theatre-going, promiscuous dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vitality, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that the question for a Christian must often be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We enjoin on all our Bishops, presiding elders, and pastors to call attention to this subject with solemn urgency in our Annual and Quarterly Conferences and in all our pulpits; and on our editors, Sunday-school officers, Epworth League officers, and class-leaders to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident or taste or passion; and we affectionately advise and beseech every member of the church absolutely to avoid "taking such diversions as cannot be used in the name of the Lord Jesus."

If this section shall be inserted in the Discipline, it will remain with the General Conference to make such provisions for the enforcement of our rules as it may deem wise.

MORMONISM

has once more reared its hideous head in brazen defiance of the moral sense of the nation and in shameful violation of the pledge which secured Statehood for Utah. It is vigorously pushing its propaganda in many parts of the country, especially in the States and Territories among and adjacent to the Rocky Mountains, where in a few years there will be a population of many millions. No palliatives suffice to check the ravages of this cancer, much less to extirpate it by the roots. The remedy in sight is the keen surgery of an amendment to the Constitution of the United States absolutely prohibiting polygamy on every acre of the national domain.

ROMANISM

does not employ in this country the methods which have stamped its history with infamy in Spain, Mexico, South America, Porto Rico, the Philippines, and elsewhere. Yet its insidious efforts to control the secular press, its adroit influence in politics, and its tireless assaults on one of the chief bulwarks of the republic, the public school system, demand the sleepless vigilance of all Protestants and patriots. Its malign influence in countries where it has for centuries held unobstructed sway demonstrates its essential character, and furnishes many of the most frightful object lessons which history records. To these lessons we cannot close our eyes because of any mawkish plea for religious toleration. What in Romanism is morally and religiously good we not merely tolerate, but welcome; but what in it is erroneous and evil, subversive of individual rights and of national safety, we must evermore expose and combat.

The Outlook

We have thus glanced at very many topics and have carefully considered some. We have refreshed our impression of the genius of Methodism, its splendid early history, its wide diffusion, its evangelistic emphasis, its unique organization, its multiplied agencies, its general policies, and the evils it must combat. Two centuries have elapsed since the birth of its

founder. Who can cast the horoscope of its next century, and that of the one universal church of Christ on earth? Our faith takes wing and says the resources are so great; the wealth within the Christian Church is now so large (if only it were consecrated to the work God has for it to do); Christian people are now so vast a multitude (if they would but come to the front and assert themselves always, and not be overpowered by the chill of sin and of unbelief); the resources of intellectual culture through the schools and colleges are so ample; the whole ecclesiastical machinery for the world's salvation is now so very abundant and magnificent, that often and often faith takes wing and declares, if only these appliances could have a new baptism of the Pentecost, the millennium might come in a decade.

O ye Methodists, "who knoweth whether ye are come to the kingdom for such a time as this?" We see the grandeur of our inheritance; we see the reality and threatening character of our perils; and on this mountain-top of observation we ought to see more clearly our inspiring possibilities. The world expects great things of us. We should be deeply moved by this consideration. It expects of us a soundness of doctrine. It expects of us a genuine, heartfelt religious experience. It expects us, still further, to be among the foremost of the churches in carrying aloft the banner of glowing and transforming evangelistic power. It expects us to proclaim salvation now and free for all, and to carry this proclamation everywhere throughout the land. Such things the world expects of us; our traditions bind us to them; God demands them of us; His voice from heaven summons us: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

The great sculptor, Donatello, when he had finished the splendid statue which he carved on the front of the Church of San Michele in Florence, waited for the judgment of the greatest living artist in sculpture, Michelangelo. (At last Michelangelo came to look at it. There was St. George on his lofty pedestal. The master of all sculptors looked at it, and looked with long-continued gaze. The features were perfect, the figure faultless, the pose magnificent, the marble seemed to him alive. His eye glowed with rapture of admiration. The crowd around waited to hear what the master would say. At last his lips opened, and he exclaimed: "Now march." We say to Methodism today: "Now march."

BAD DREAMS

Indicate Improper Diet Usually Due to Coffee

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

Formerly I was a slave to coffee. I was like a morphine fiend — could not sleep at night, would roll and toss in my bed, and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer; but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me, and I refused to believe it the cause. But it turned out that no advice was ever given at a more needed time, for I finally consented to try Postum, and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down, and I write a fair hand — as you can see — can attend to business again, and rejoice that I am free from the monster, Coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial of Postum in place of coffee will bring sound, restful, refreshing sleep. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson IX

SUNDAY, MAY 29, 1904.

MATTHEW 26: 17-30.

THE PASSOVER

I Preliminary

1. **GOLDEN TEXT:** *For even Christ our Passover is sacrificed for us.* — 1 Cor. 5: 7.

2. **DATE:** A. D. 30. Thursday afternoon and evening of April 6.

3. **PLACE:** Jerusalem.

4. **PARALLEL NARRATIVES:** Mark 14: 12-16; Luke 22: 7-38; 1 Cor. 15: 23-26.

5. **CONNECTION:** Jesus and His disciples arrive in Bethany; the supper at Bethany at which Jesus was anointed; the triumphal entry into Jerusalem; the cleansing of the temple; the last day of our Lord's teaching; His retirement to Bethany.

6. **HOME READINGS:** Monday — Matt. 26: 17-30. Tuesday — Exod. 12: 21-28. Wednesday — Luke 22: 1-13. Thursday — John 6: 47-58. Friday — Rom. 5: 1-11. Saturday — Heb. 9: 11-15. Sunday — 1 Cor. 11: 20-28.

II Introductory

The first day of unleavened bread had come. Preparations for the feast must be made. The disciples venture to intrude upon the seclusion of their Master, to inquire where He would eat the Passover. In reply, Peter and John were sent to Jerusalem, and precise but mysterious directions were given to them: They would meet a servant inside the gate, carrying a jar of water; they would follow him to the house he entered; they would inform the "good man" that the Master desired accommodations for Himself and His disciples to keep the feast; he would offer them the upper room, the guest chamber, and there they would prepare all things requisite.

Matthew omits the first incident, or interruption, of the feast — the washing of the disciples' feet. Some murmurs of jealousy among them as to precedence probably led to this impressive act of humility. But he does not omit the second incident — the announcement by Jesus of a traitor in their midst; the surprised, self-distrustful inquiry of each, "Lord, is it I?" the private designation of Judas, and the solemn declaration that the Son of man indeed goeth as it is written of Him, but over His betrayer would hang a woe so black and terrible that it would be good for him if he had never been born.

It is impossible to say how far our Lord conformed to existing usages in this last paschal celebration. Many of the customs incident to the feast were undoubtedly followed, but no prominence was given to literal observance. Nothing could be simpler — more free from pomp or parade — than His transfer of the elements of bread and wine into a memorial ordinance of loving and lasting significance. There was no need, henceforth, of the paschal lamb; its prophetic purpose would be fulfilled when He, the Lamb of God, should be offered once for all; and its retrospective meaning would not be lost by being merged into the new and more blessed festival. His broken body would find an appropriate symbol in the broken bread; and the wine poured forth would become

the solemn emblem of His flowing blood — more potent to avert the wrath of Heaven than that which, sprinkled on lintels and side-posts, turned aside the destroying angel; more cleansing than that of bulls and goats which had no power to remove a single guilty stain. And the ritual, too, was simple: "This is My body, which is broken for you: this do in remembrance of Me." "This cup is the New Testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me."

Ever since that memorable night the church has remembered, with singular fidelity, this dying request of her adorable Lord. In all ages and in all lands His meek and trustful followers have gladly taken "this holy sacrament to their comfort," and honored it by an unbroken succession of observances.

III Expository

17. **The first day . . . unleavened bread** — the 14th of Nisan (Thursday), the day on which the leaven was removed from every house and the lamb slain. The Passover proper began after sunset of this day, that is, after the 15th began. Disciples came. — During Wednesday our Lord appears to have kept Himself in strict seclusion. Where . . . eat the passover? — in Bethany (which was permissible provided the lamb had been slain in the temple), or in Jerusalem? For the meaning of the word "passover" and the origin of the feast, see Exod. 12.

18. **And he said** — to Peter and John (Luke 22: 8). Go into the city, etc. — into Jerusalem. This direction, which is more fully given in Mark's account (14: 13), shows a preternatural foresight over even minute circumstances in the path of suffering that lay before Him. Such a man — possibly the Evangelist Mark, or Nicodemus, or Joseph of Arimathea; but as universal hospitality was the rule in Jerusalem on such occasions, there is no need of identifying the person. My time is at hand. — By the disciples this expression may have been wrongly interpreted as the time of His expected manifestation as the temporal king. **Keep the passover . . . with my disciples.** — The disciples would constitute a family, with Jesus as their head.

19, 20. **The disciples did, etc.** — They found the man, who showed them the furnished upper room. Then they provided the bread, wine and bitter herbs, had the lamb slain, etc., and returned to Bethany. When the even was come — probably about 6 P. M. Sat down — reclined, rather, on the triclinia, or couches. "In taking their places John reclined next to Jesus on one side; thus he might easily rest his head on the Master's bosom (John 13: 25). Judas sat near Christ, probably on the other side, for Jesus reached to him a sop, or morsel (John 13: 26)" (Abbott).

21. **As they did eat** (R. V., "were eating"). — This was after the strife among the disciples for precedence (Luke 22: 24-30), and the washing of the disciples' feet (John 13: 4-12), and the solemn teaching (John 13: 12-20). **One of you shall betray me.** — The announcement was surprising and saddening, but indefinite. It caused immediate self-examination on the part of many; it showed, too, that our Lord was perfectly aware of the treachery of one of His followers; further, it offered the traitor one last chance for repentance.

22. **They were exceeding sorrowful.** — Very naturally. They had their strifes and selfish emulations, but the disciples as a whole were guileless, honest, unsuspecting

of any treason in their midst. "They would feel stunned, bewildered. 'One of you,' did He say? 'One of us?' " (Morison). Lord, is it I? — They questioned each other, as well as the Master. Says Dr. Abbott: "Their language expresses in the original a much stronger negation than in our version — 'Surely, not I, Lord?'"

23. **He that dippeth** (R. V., "dipped") his hand, etc. — one of My trusted followers; one so near Me that he has just dipped a piece of the unleavened cake into the chareseth (a sauce prepared of dates, figs, vinegar, etc.) which is within My reach, and to whom I shall give some of it presently; yea, "he that did eat my bread hath lifted up his heel against me" (Psa. 41: 9). According to John's account this reply was given privately to himself (John), not publicly to the disciples.

24. **The Son of man goeth as it is written** — in such passages as the 22d Psalm, the 53d of Isaiah, and in all the sacrificial symbolism of the Old Testament economy. "The prophecy implied the purpose, but God's purposes include our freedom (compare Acts 2: 23)" (Schaff). "Judas was not a traitor because God foresaw it, but God foresaw it because Judas would be so" (Chrysostom). Good . . . if he had not been born — Schaff calls this "a proverbial expression for the most terrible destiny, forbidding the thought of any deliverance, however remote." "For if after millions of years he ascends to an eternity of happiness he is a clear gainer in the balance of existence" (Whedon).

25. **Then Judas, which betrayed him.** — Judas, the betraying one, or traitor, the repulsive designation serving to distinguish him from the other Judas or Jude (Luke 6: 16). **Master, is it I?** — (R. V., "Is it I,

A Foot Race
Minister vs. Boy

"Facts are facts, and stubborn things indeed," says a Michigan clergyman, who had a memorable food experience.

"The fact is, when a man gets all out of sorts physically because of a derangement of the stomach so that his heart action is bad, is very nervous owing to physical organs impaired, and nothing he can eat of an ordinary kind will properly assimilate, it is time to call a halt. Such was my case two years ago last March when I commenced using Grape-Nuts according to directions, and have continued its use up to the present time with the result I am in better health physically and mentally than I have been for many years, having passed my 63d year.

"To demonstrate this fact I proposed a foot race with my 11-year old boy who was very fleet on foot, and he being barefoot imagined he could outrun his pa; but I was besting him until a slip of my foot on a muddy place caused me to stumble, and I found myself rolling in the mud in the road. I soon found my footing again undamaged, and had to join in a good hearty laugh with my wife and daughter.

"Why should I not recommend Grape-Nuts to my friends when the food has done so much for me? For I am confident that had it not been for the help this excellent food supplied, I would today have been past recovery. Instead of growing old now I feel younger than I have for years, with more mental strength as well as physical, and can preach better sermons than ever before." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts makes far healthier, keener brains. A dull, worn out brain can be remade on this food. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

Rabbi?" — Says Farrar: "He had remained silent in the defiant hardness of contempt, or the sullen gloom of guilt; but now — stung, it may be, by some sense of the shuddering horror with which the mere possibility of his guilt was regarded — he nerved himself for the shameful and shameless question, not asking, as the rest had asked in the loving, reverent, 'Lord, is it I?' but with the cold, formal title, 'Rabbi, is it I?' Thou hast said — the Hebrew and Greek expression of assent.

26. As they were eating — presumably after the departure of Judas from the feast. Jesus took bread — "to invite them to partake of a new supper" (Calvin). Henceforth the bread was to take the place of the lamb, as the symbol of His body broken for us. And blessed — in Luke, "gave thanks." The word "Eucharist" (thanksgiving) as the title of the Supper is as old as Justin Martyr (second century). Brake it — an emblematic act (1 Cor. 11:24), which also gave a name to the Supper — "the breaking of bread" (Acts 2:42; 1 Cor. 10:16). Take, eat; this is my body (Luke adds, "which is given for you") — that is, represents My body, a common way of using the symbol for the thing symbolized. For instance: "That rock was Christ" (1 Cor. 10:4); "the three branches are three days" (Gen. 40:12); "this Agar is Mount Sinai in Arabia" (Gal. 4:25). From this formula, interpreted too literally, sprang the two heresies of transubstantiation and consubstantiation — the one insisting that elements of bread and wine are, contrary to the testimony of the senses, changed into the veritable body and blood of Christ; the other maintaining that while the elements themselves remain unchanged, the literal body and blood of Christ are invisibly received with the elements by the communicant.

27. He took the (R. V., "a") cup. — Four (some say five) cups of wine were used at the Passover; it is supposed this was the third, called "the cup of blessing," partaken of after the blessing, which followed the eating of the paschal lamb. Paul and Luke both say, "after supper." Gave it to them — in Luke, "Take this, and divide it among yourselves." Drink ye all of it — a significant comment on the Romish denial of the cup to the laity.

28. This is my blood of the new testament (R. V., "of the covenant") — that is, this represents My blood, etc. The new covenant, like the old, was ratified with

blood. Heretofore the blood of Christ had been symbolized by the blood of bulls and of goats; henceforward its emblem was to be the wine of the sacrament. Shed for many. — It was on the point of being shed "for many;" not for a few, but for "many" — for all who would accept the atonement. He died for all. For the (R. V., "unto the") remission of sins. — The truth taught is, that Christ died that the sins of all might be pardoned; and that the wine of the Supper is an emblem of that death, and "a seal of the covenant assuring our believing souls of forgiveness."

29. Not drink henceforth . . . vine. — Earthly feasts are ended for Him. "Note that, according to the Saviour himself, the liquid contained in the cup was not literal blood, but 'the fruit of the vine'" (Morrison). Until . . . I drink it new with you, etc. — In "the new heavens and the new earth," when all things shall be made new, the Lord's Supper will be merged into the marriage supper of the Lamb, and Christ will then partake of the new wine of the kingdom with His followers. Thus the sacrament of the Supper is not simply retrospective and commemorative, it is also prospective and prophetic.

30. When they had sung a hymn — the concluding part of the Hallel — Psalms 115 to 118; earlier in the feast it was customary to sing Psalms 113 and 114. Went out into (R. V., "unto") the Mount of Olives — passing out through St. Stephen's gate, descending the valley to the Kedron, and then ascending a short distance to Gethsemane.

IV Illustrative

In the long line of portraits of the Doges in the palace at Venice, one space is empty, and the semblance of a black curtain remains as a melancholy record of glory forfeited. Found guilty of treason against the state, Marino Falleri was beheaded, and his image as far as possible blotted from remembrance. As we regarded the singular memorial, we thought of Judas and Demas, and then, as we hear in spirit the Master's warning word, "One of you shall betray Me," we ask within our souls the solemn question, "Lord, is it I?" (Spurgeon.)

Theological Tendencies of the Pope

From the Spectator.

A NEQUALLY dangerous symptom is the apparent proclivity of the Pope towards what may be best described as the "old orthodox" schools of thought. The whole record of his Holiness proves him to be an able man, but the evidence of his ability has been principally success in administration, and the history of our own Episcopate shows us how often great ability in administration has been conjoined with total incapacity to accept new ideas. Now the Roman Church is feeling, in a limited degree no doubt, but still feeling, like the Protestant churches, the pressure of the new atmosphere produced by the discoveries of science and the investigations of Oriental antiquarians; and to see those discoveries ignored, and those investigations set aside, by the authority which on the religious aspect of those questions is considered an infallible guide, must to the brightest intelligences in the church be exquisitely painful. The proceedings taken, for instance, against the Abbé Loisy amount, in the judgment of such minds, to an attempt to silence inquiry and suppress thought as violent as any adopted in the Middle Ages. The bodies of inquirers, no doubt, are safe today, but their minds are subjected to torture, arising from the conflict between their enlightened perceptions and their old

convictions. The compression is not one whit more endurable because it is sanctioned by a Pope whom everybody believes to be both able and conscientious, who is, in fact, only doing what he conceives to be his duty in preventing the diffusion of opinions which, if diffused, will, he believes, weaken the faith of the flocks entrusted to his charge. The result of such a course of action, if this is what the Pope really intends — and he is obviously a determined man, resolute to obey his own best lights — cannot fail to be disastrous. Such decrees as that against the Abbé Loisy will deepen the cleavage already existing between the intelligent and the ignorant; will drive out of the church its ablest thinkers, who, if let alone, would be its best defence against the rising tide of materialism; and will intensify the most visible danger of the Roman Catholic faith, its tendency to become the creed of the Latin races only. Narrowness in a Pope may excite derision in France, but those who believe will go on believing. It will affect, perhaps frighten, only a limited class in Italy and Spain, and in Spanish America it will probably pass almost unnoticed. But in Germany, America, and England it will weaken the church materially, will spread doubts as to the divine claim of the central authority, and in the end will foster disbelief in the dogmas which the Pope himself fears to subject to reasonable criticism. The case is the worse because the intellectual world of our day is not seeking, as it was in the eighteenth century, for arguments against Christianity, but is trying, honestly and zealously trying, especially in Germany, to find arguments that may finally harmonize reason and Revelation. That search is going on ceaselessly in the Roman Catholic as in the Protestant churches, and to be brought sharply up by an *impasse* in the shape of a charge of heresy is to investigating minds intent on that great task of reconciliation almost unendurable. In Germany, America, and England such obscurantism will not be borne, but will be evaded by the silent secession of the intelligent, who in the end, if not at first, will carry away with them large sections of the general mass. This is just the time when an obscurantist Pope, who is also a virtuous and upright man, may do incredible injury to his church, and it is such a Pope that many far-seeing Roman Catholics fear they will find in the otherwise admirable Pontiff Pius X.

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General Conference

Continued from page 624

deepest and most vital issues of the nation's destiny were not fought on Bunker Hill and King's Mountain, but at the camp-meetings assembled in the forests, where day and night the sacramental hosts of God, with invincible faith and unflagging zeal, made terrible war against sin and infidelity. These were the forces and the occasions that rescued the nation from infidelity and decided the type of American civilization.

"Americans are as free as they are because the Methodist circuit rider preached Americanism from end to end of this land, and firmly established the ascendancy of Protestantism as the type of its religious faith, a triumph to which the hopes and prospects of the Orient today are debtor. Wherever the circuit rider touched the nation's life he left the abiding evidence of his work in the tone, institutions and ideals of society; while those regions in which he labored least are marred in their faith and sentiments by the lack of his godly influence. These are not arrogant assertions; they are simply humble gratitude to Providence for raising such a body of men and sending them forth at the critical period of American history."

Dr. Kilgo, by his protests against mobocracy and his avowal of love for the whole land and for the flag as the symbol of union and liberty, called forth a storm of applause, and at the subsidence of the tempest the Conference and the audience joined in singing "America."

In the evening Bishop Fowler gave his lecture on Abraham Lincoln to a densely-packed audience of more than three thousand people. The appreciation shown and the tremendously emphatic applause given attested the estimate made by the people concerning this notable piece of patriotic and dramatic oratory.

Thursday, May 12

Bishop Joyce was the presiding officer, and Rev. C. M. Giffen opened the devotions of the hour.

The committee on Judiciary, through Dr. C. W. Smith, chairman, made its report in the case of the provisional delegates elected by the South Japan Mission Conference, in anticipation of its erection into an Annual Conference at Los Angeles, declaring that said delegates had been elected without warrant of the law in the case, and that they were not entitled to seats. A long discussion took place on the report of the committee on Rules of Order, which, with amendments, was in part adopted. The amended rules will expedite the work of the body, and will doubtless stand as an embodiment of parliamentary wisdom of unusual completeness and worth, for adoption by coming General Conferences.

Hon. C. Z. Lincoln's proposal, hitherto noted, changing the name of the committee on Revisals to that on Revision, and Dr. Leonard's motion to add the words, "and the Prohibition of the Liquor Traffic," to the name of the committee on Temperance, were both adopted.

A standing committee was added to the list on "City Evangelization," and one on "Deaconesses."

Henry E. Bragg, a lay delegate from Missouri, was excused from the session, having been called away by news of the death of his mother; a vote of sympathy was passed.

A vigorous debate occurred as to the method of appointing members of the commit-

tee on Judiciary. The committee on Rules, through Dr. Neely, chairman, proposed that its members should all be chosen by representatives of General Conference Districts. Dr. T. N. Boyle's motion that the custom hitherto prevailing, of having this committee nominated by the Bishops and confirmed by a vote of the General Conference, was withdrawn, in favor of one by Dr. Buckley proposing that the Bishops should appoint five and the others should be elected by delegates of the several General Conference Districts. Dr. Buckley offered this as a compromise between two extreme positions in the case. He suggested that the chief business of this committee was to review decisions of law made by the Bishops in the Annual Conferences, and that, therefore, the selection should not be wholly in the hands of those whose work was to be reviewed. Chief Justice Lore expressed the conviction that this committee on Judiciary, which ought to be made up of men who have had legal training and who are capable of passing judgment on constitutional questions, could be more carefully selected by the Bishops, who knew the whole field, rather than by delegates unknown one to another. Dr. Neely made an impassioned appeal for the work of the committee on Rules, and, moved by his "rousements" in part, the Conference snowed under Dr. Buckley's amendment, and adopted the paragraph providing that the General Conference Districts shall choose the members of the Judiciary committee. This was the first parliamentary defeat that Dr. Buckley has suffered at this General Conference, and seemingly in a mood of jocosity it was received with great applause.

Greetings by cable from the North China Conference at Peking were read, with reference to Luke 10: 2: "Therefore he said unto them, the harvest truly is great and the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Report No. 1 from the committee on Episcopacy, pertaining to the rights and privileges of superannuated Bishops, was submitted by Dr. Buckley, action to be taken upon it on Friday.

Greetings were, upon motion of Dr. C. B. Leonard, ordered to be sent to the convention of Locomotive Engineers, in session in the city, and they were ordered to be conveyed by Dr. Leonard, Alfred M. Schoyer, Esq., of Allegheny City, Pa., who is himself a railroad superintendent, and Rev. H. L. Jacobs, of Harrisburg, Pa.

A gavel and box, made by St. Paul's River Industrial School, Liberia, West Africa, was presented to the General Conference through Bishop Hartzell.

Bishop Hartzell then delivered his report as Missionary Bishop for Africa. It was punctuated with applause, and followed by remarks from Dr. M. C. B. Mason, who said that the Freedmen's Aid Society had furnished the Bishop with twenty of his best workers from their schools, and with words of appreciation from the Mission Rooms, voiced by Dr. Leonard. Appreciative resolutions in regard to Bishop Hartzell were adopted by a rising vote, signed by Drs. Beiler and Scoy and Mr. D. L. Tuttle.

Friday, May 13

[By telegraph.]

Bishop Goodsell presided. Much time was occupied in completing rules of order.

A NOTRE DAME LADY

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue, it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it; that is all I ask. If you are interested, write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 193, Notre Dame, Ind.

Baltimore Woman's College was commended.

The Board of Church Extension and General Committee of same forbidden hereafter to entertain application for aid from any church costing over \$10,000.

Duties and privileges of superannuated Bishops defined after strong debate, participated in by Drs. Buckley, Little and Neely, and Messrs. Emory Miller, Lore and Warnock.

Saturday, May 14

Bishop McCabe presided.

Elections ordered to begin May 18, and final adjournment May 28.

Rules for elections were adopted.

Bishop Warne read his report, making a fine impression.

Bishop FitzGerald presented report of General Deaconess Board.

Church Extension Board was authorized to help build parsonages as well as churches.

The committee on Episcopacy recommends to superannuate Bishops Merrill, Andrews, Foss, Walden, Mallalieu and Vincent. Deep feeling. No discussion. Vote by ballot.

Sunday, May 15

Rev. R. Waddy Moss, D. D., fraternal delegate from Wesleyan Methodist Conference, preached a noble sermon. Bishop Vincent dedicated a new church. Bishop Goodsell preached the baccalaureate sermon for Stanford University.

Monday, May 16

Bishop Cranston presided. The committee's report on retirement of Bishops was adopted. The vote for retirement was as follows: Andrews, 585; Vincent, 585; Walden, 573; Mallalieu, 515; Foss, 500. Total vote cast, 663. To the retiring Bishops full salary was voted for six months; after that, half pay as usual.

The scope of the Freedmen's Aid Society was extended to include Porto Rico.

Long discussion on Epworth League took place, without result. The report recommending resuscitation of secretary's office adopted.

Dr. Geo. Elliott's motion to refer ¶248 to Judiciary committee debated and tabled.

Dr. Buckley's motion to have fraternal delegates hereafter elected, instead of appointed by Bishops, defeated.

Fraternal delegates from Canada, England and Ireland take leave.

The committee on Itinerary recommend no change in time limit.

Tuesday, May 17

Bishop Moore presided.

The report of the committee on Judiciary, declaring that districting Bishops by General Conference cannot be legally and constitutionally done, adopted by tremendous majority. Great debate. The Neely substitute, declaring districting simply matter of expediency and within limit of powers of General Conference, overwhelmingly defeated. Addresses by Drs. C. W. Smith, Neely, Beiler, Buckley, Belt, and Judges Sibley and Lincoln. Arguments of these judges carried great weight in decision.

The report of the committee on Episcopacy in favor of eight new Bishops, unanimously adopted.

Elections begin tomorrow (Wednesday).

To know all there is to know about a Sarsaparilla, take Ayer's. Doctors say so, too. They know.

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OUR BOOK TABLE

CHRIST. By S. D. McConnell, D. D., Rector of All Souls' Church, New York. The Macmillan Co.: New York. Price, \$1.25, net.

The title is extremely short, and the book not very large, but it demands careful reading, and challenges attention from the start. It sets out with the statement that a new and independent estimate of Christ is needed, and this estimate it undertakes to furnish — to find the real Christ who has been hidden. Within a few pages of the end it reaches "the elemental fact concerning Christ; He is not primarily Saviour, or Redeemer, or Exemplar, He is the Revealer;" He is "God manifest in the flesh." Christianity is an affection. The door in human nature giving upon the divine is the power to love; "through this rift in phenomenal being Christ exhibits God." God is the eternal principle of Love, Christ says, self-conscious and intelligent, receiving and returning the affection of all in His universe who have attained unto the "will to love." The author declares that the dogma of plenary and infallible inspiration of Scripture has been abandoned by Christian thought — was effectively dislodged from its last intrenchment for English-speaking people by the promulgation of the Revised Version. He defines the Christian as that human being who is recognized by the fact that his will to live has become subordinated to his will to love. "The Christian is the soul that wills to love." But by love the author means "real love, which is strong enough to bear its own anguish rather than find relief in opening its hand in largess. For Christianity to follow the feeble and essentially selfish way of Tolstol and his kind would be to transform it from a world-force into a transient makeshift. It may well be that the peril most imminent to Christianity today is to submit itself to the domination of a soft affection, like that of a fond and foolish mother for a spoiled and exacting child." The Greek Church, he says, is the Church of Dogma or Orthodoxy, intellectually stagnant and morally impotent; the Latin is the Church of Empire and Authority, bound to fail; Protestantism stands for Liberty — its danger is instability; the only power able to control it is Truth; it seems at present to lack a clear and definite message; it must seek for the lost secret of the primitive church, which was a Brotherhood of the New Life.

OLD TIME SCHOOLS AND SCHOOL BOOKS. By Clifton Johnson. The Macmillan Co.: New York. Price, \$2, net.

Some hundreds of illustrations in facsimile, reproduced from old school-books, instruct us very vividly as to the exceeding great progress which has been made in this line in the course of a very few generations. It is an object lesson that all can appreciate. Much of the material included in the volume has already appeared in a number of magazines, and its collection in this book will be a convenience.

THE TRANSFIGURED SACKCLOTH AND OTHER SERMONS. By Rev. W. L. Watkinson. E. P. Dutton & Co.: New York. Price, \$1.25, net.

We are glad that this distinguished Wesleyan Methodist preacher will be introduced in this volume to a non-denominational audience. He is fully worthy of the widest hearing. The sermons here are twelve, on such themes as: "The Genesis of Evil," "Limitation of Evil," "Transformation of Evil," "Plea of Evil," "Evo-

lution of Evil," "Punishment of Evil," "Consciousness of Evil," "Extinction of Evil." The first is not essentially different. The preacher takes sackcloth as standing for sin, and sorrow, and death, and shows how all these evils are transfigured and utilized by Christ and His salvation. The text is: "For none might enter into the king's gate clothed with sackcloth" (Esther 4:2). Dr. Watkinson's many volumes show him to be a master. He is thoroughly evangelical and evangelistic.

THE COURT OF SACHARISSE. A Midsummer Idyll. By Hugh Sheringham and Nevill Meakin. The Macmillan Co.: New York. Price, \$1.50.

"Compiled out of the traditions of the Irresponsible Club," it says on the title-page, and the principal characters of the tale — the Ambassador, the Exotic, the Man of Truth, the Mime, the Poet, the Major — seem sufficiently irresponsible in their talk and actions to satisfy the most exacting in this line. One might almost say that a veritable midsummer madness had seized them all. But some, no doubt, will like it. There are readers for all books, as there are books for all readers.

THE SELF-CURE OF CONSUMPTION WITHOUT MEDICINE. By Charles H. Stanley Davis, M. D., Ph. D. E. B. Treat & Co.: New York. Price, 75 cents.

The most important economic problem that confronts the American people is the control of this most widespread of all diseases. In the United States there are 1,250,000 cases of consumption, with more than 150,000 deaths from the disease every year. The annual expense of consumption to the people of the United States is placed at \$330,000,000. One of the noteworthy advances for which the twentieth century promises to be distinguished is the practical suppression of this disease. The object of this book is to show that consumption is not an incurable disease, but that from its first beginning to its last stages, before actual decay takes place, it can be cured in at least ninety per cent. of the cases, and this without the use of medicine. This book is an exponent of the "Fresh Air Cure," combined with proper diet and exercise.

PRAYERS WRITTEN AT VAILIMA. By Robert Louis Stevenson, with an Introduction by Mrs. Stevenson. Charles Scribner's Sons: New York. Price, 50 cents.

Fourteen brief prayers are here, very excellent in their phrasing, deeply devotional and helpful to read. In every Samoan household the day is closed with prayer and the singing of hymns. To omit it would indicate a shameless disregard of all that is reputable. Mr. Stevenson conformed to the custom. His wife says: "I suppose ours was the only white man's family in all Samoa, except those of the missionaries, where the day naturally ended with this homely patriarchal custom." Alas! now, under German rule, and with Stevenson gone, there is probably not one devout non-missionary white family, and the Germans are doing their utmost to break up the good effects on the natives of the missionaries' careful training and make the black people as godless as the white.

IRVING'S OLIVER GOLDSMITH. A Biography. Edited, with Introduction and Notes, by Charles Robert Gaston. Ginn & Co.: Boston. Price, 50 cents.

This new volume in the "Standard English Classics Series" appears in the new series binding, which is characterized by its convenient size (16 mo) and its semi-

flexible green cloth stamped very clearly in gold ink. The editor is Charles Robert Gaston, who, as former English instructor at Cornell University, and now instructor of English in one of the New York city high schools, is intimately familiar with the practical requirements of students from two important points of view. A very valuable feature of the work is the extended list of questions and of composition topics, which set the pupil to thinking and widen his mental view. Dusty erudition has been studiously avoided, so that Irving's entertaining subject-matter and fascinating style are not spoiled in the editing.

EXTRACTS FROM ADAM'S DIARY. By Mark Twain. Illustrated by F. Strothman. Harper & Bros.: New York. Price, \$1.

The author, no doubt, intended this to be funny, and probably considered it so. But it will seem to a good many to be merely silly, and also decidedly irreverent. To jest at things accounted sacred by a good share of the world and to ridicule Sunday recalls Mr. Clemens' discreditable performances in connection with Dr. Ament and the missionaries to China. Anything to earn money appears to be his motto nowadays. But they will be very foolish who pay a dollar for this trifling skit, hardly long enough for a magazine article.

A HUNDRED YEARS OF WARFARE, 1689-1789. How the Nation was Born. By Marguerite Stockman Dickson. The Macmillan Co.: New York. Price, 50 cents.

A book for the grammar school children. It will create a taste for historical reading, and will give a very clear, picturesque idea of the important century it depicts.

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Dedication at East Bridgewater

On May 21, 1903, the commodious edifice of the Methodist Episcopal Church at East Bridgewater was a heap of ashes. On Sunday afternoon, May 8, 1904, a new, modern church was dedicated. The intervening days have brought inconvenience, sacrifice and toil, but a more pleasing and convenient house of worship is the result.

The size of the new building is 77x58. Its main audience room is 45x45, containing about 250 sittings. The Sunday-school room is 28x32, has 125 folding-chairs, and opens into the auditorium, and also into a class-room (16x16) and a ladies' parlor (16x12). The partitions are sliding doors. Underneath is a large vestry, finely finished in hard pine, with one room 40x28, and with a kitchen 19x16, with all conveniences. Two furnaces furnish the heat, and the entire building can be brilliantly lighted by a \$700 gasoline lighting plant. Welsbach burners are used. There are four entrances, one being reserved for the pastor and choir. The main entrance is at the northeast corner, and there is one at the south end and one at the southwest end. Four horse sheds are in the rear. Cartwright metal shingles are used on the roof, and a 1000 pound Blymer bell hangs in the spacious tower. The front window is especially striking, and, like all the others, is of stained glass. Beautiful olive tints adorn the walls. The pews are circular, made of five-ply oak by the American School Co. of Grand Rapids, Mich. They face the pulpit in the northwest corner. The choir is in a recess at the left of the platform. A two-manual pipe organ, with nine-foot pipes, and two-and-one-half octaves of pedals, well sets off the arched auditorium. The expense of this organ—about \$1,200—is entirely assumed by the Ladies' Aid Society.

The trustees of this valuable property are W. H. Taylor, Frank M. Fisher, Chas. Cole, George M. Powell, J. F. Fisher, F. W. Newhall, John Burgess, Everett Hayward, Arthur Harris. The building committee were Frank M. Fisher, Chas. Cole, W. H. Taylor, Arthur Harris and George M. Powell.

No May Sabbath ever shone more brightly than that of dedication day. All sittings in the church were filled at 2 o'clock, and many were turned away, as the organ poured out the prelude in D flat by Bailey and a Traumeri by Schumann played by Miss Carrie H. Allen. Rev. J. S. Wadsworth, of Brockton, made the address to the congregation. Prayer was offered by Rev. P. M. Vinton, of North Easton. Rev. W. S. A. Miller, of the Congregational Church, Rev. W. S. Jones, of the Unitarian Church, Rev. J. S. David, of Elmwood, and Rev. L. B. Coddling, of Bridgewater, assisted the pastor, Rev. C. H. Ewer, in the opening exercises. Most excellent music was rendered by a large choir, Mr. Chas. Mills taking the solo work. Rev. C. A. Crane, of People's Temple, Boston, preached the sermon from Rev. 19:16. It was an ideal discourse for the occasion, stirring and uplifting. Dr. Crane was equally apt in money-raising. With great geniality and versatility he kept the streams of gifts flowing, until in about thirty minutes the entire cost of the church and furnishings—\$11,400—was provided for, \$11,548 being raised in all. Of this amount \$6,515 came from the insurance upon the old building, and \$2,992 had been raised by the building committee. The trustees then presented the building for dedication, the pastor reading the dedicatory ritual.

In the evening Rev. P. M. Vinton, of North Easton, preached with his accustomed grace from Luke 14:1-24.

Following the dedication a week of special services was held. Monday evening there was a banquet to former pastors and local clergymen. After an elegant spread, toasts were responded to by Rev. M. B. Wilson, of Fairhaven, Rev. John Pearce, of Vineyard Haven, Rev. W. S. Jones and W. S. A. Miller, of East Bridgewater, and others. Mr. Frank M. Fisher acted as toastmaster. The Unity male chorus of Campello gave some wonderfully sweet songs in Swedish.

Tuesday evening was devoted to the discussion of Sunday-school work. General Secretary Pierce of Brockton Y. M. C. A. was the principal speaker.

Wednesday evening was given up to the Epworth League Union, of Brockton and vicinity, Rev. L. J. Birney, of Hyde Park, being the speaker of the evening.

Thursday evening, Rev. John Pearce, of Vineyard Haven, preached; and on Friday evening the exercises were closed with a sermon by Rev. J. S. Bridgford, of North Dighton.

One pleasing feature of this dedication

was the pledging of \$25 each by two of our neighboring Methodist churches through their pastors. The high order of the music was also remarked upon by many.

The pastor, Rev. C. H. Ewer, has been untiring in attending to the details of this work. In all matters of architecture, furnishings and entertainment he has brought to bear his ripe experience and rare good judgment. The most perfect harmony and enthusiasm has prevailed in all things. A new inspiration has come to Methodism in East Bridgewater.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

West Hampstead, East Hampstead, and Sandown show a good financial standing, all bills being paid in each of the three places, while Sandown commenced the year with \$18 in the treasury, and West Hampstead with \$19. Rev. Lewis N. Fogg begins his sixth year with the religious interest at Sandown unabated. Mrs. Fogg is slowly improving from her long illness.

South Tamworth has been suffering from an epidemic of the gripe, which has told perceptibly on all the activities of church life; but Rev. W. S. Frye commences his fifth year of service with courage. The Home Department and the Cradle Roll department of the Sunday-school are flourishing, the former numbering 60 and the latter 30.

Milton Mills is much pleased with the new pastor, Rev. Willis Holmes, and with his family. As soon as the new arrivals were comfortably settled in the parsonage, the people surprised them one evening, took possession of the house, had things their own way for an hour, and then took their departure, leaving on the dining-room table groceries and provisions sufficient for several weeks and a purse of money. Everybody is hopeful.

Excited people are rejoicing in the successful completion of the repairs upon the interior of the auditorium. In making a place for the pipe organ, recently given to the society by the late Mrs. Cora Kent Bell, it was deemed wise to renovate the entire interior of the house. A metal ceiling has been put in place by Mr. Harris M. Shaw, of Dover, which, with paint, paper, new carpet, enlarged pulpit platform, new choir loft, and reshelacked seats, makes the auditorium look so different from the old that one would hardly recognize it as the same place. The scheme of colors for ceiling, walls, and organ is green and white, artistically executed, and giving a very pleasing effect from all points of view. The cost of the improvements foots up about \$1,000, including money that has been raised to paint the exterior of the building with two coats. Rev. W. T. Boultonhouse is to be congratulated on the way he has managed the enterprise, in which he has been ably assisted by the chairman of the committee, W. A. Littlefield.

The reopening was upon Sunday, May 8, which was begun with a love-feast at 9:30 A. M., conducted by Rev. J. W. Adams, of Methuen, Mass., a former pastor of the church. The sermon was preached by the presiding elder of Dover District at 10:45, after which a subscription of \$127 was taken to clear up the expenses incurred in the changes, and to make the additional improvements contemplated. At 3 P. M. an interesting historical address was delivered to a large audience by Rev. J. W. Ad-

ams. Rev. Lewis N. Fogg, of West Hampstead, at 7 o'clock, conducted a gospel service with his customary enthusiasm. All are happy.

Hampton cordially welcomes Rev. C. M. Tibbets and his helpful wife as the new leaders in Zion. They found themselves warmly received the moment that they stepped in town; willing hands moved their goods from the station to the parsonage, and supplied the parsonage larder with a stock of provisions sufficient to give them a fine start. On the evening of May 2 an enthusiastic reception was tendered them in the vestry.

Personal.—The 100th birthday of Mother Stockbridge was celebrated in the vestry of the First Methodist Episcopal Church, Haverhill, Mass., April 20, when a joint reception was tendered her by the Ladies' Aid Society and the Epworth League. Mrs. Mary J. Stockbridge was born in Alton, N. H., April 20, 1804. Her parents, Joseph and Sarah Plummer, were long-lived, the former dying at 93, and the latter at 85. Of the seven children of Mr. and Mrs. Plummer, one died in infancy and six attained old age. Mrs. Stockbridge is the only one living, and the average age of the five who died is 82. Mrs. Stockbridge has five children now living, fourteen grandchildren, and five great-grandchildren. A large number of elderly people came to pay their respects, among whom was Mrs. Nancy Buswell, who is 80, Hiram P. Davis, who has reached 83, and Mrs. Edwin West, who is 93. The order of exercises was opened with prayer by Rev. George W. Farmer, the pastor. Master Chauncey Durkee, the youngest member of the church, presented Mrs. Stockbridge, the oldest member, with a birthday cake, which had been contributed by the Epworth League. A beautiful bouquet of flowers from the Ladies' Aid Society was presented. "Auld Lang Syne" was heartily sung by the assembly. "Mother Stockbridge," as she has been familiarly called for the last forty years, has long been noted for the vivacity of her manner, her quick repartee, a sense of the ludicrous, and a kind heart that fuses these qualities into affable good nature. She is "true blue" in her loyalty to the church, and has been a constant attendant at divine service up to the present time, setting a good example to some who are younger. She entered into the spirit of the hour with her accustomed enthusiasm, and at the conclusion of the exercises did not seem to be wearied with the activities of the occasion. May she be spared awhile longer to lighten up the world with smiles, and illustrate the value of cheerful piety in old age!

Rev. J. N. Bradford, of St. Mark's Church, Lawrence, Mass., was called to the bedside of his dying mother, who expired, May 5, and was buried, Monday, May 9. Mr. Bradford has the sympathy of his parish and of his co-workers in the ministry. J. M. D.

Concord District

Personal.—The many friends of Mrs. Dr. Elisha Adams will be very glad to learn that, after a very severe illness for many weeks, she is now on the road to recovery and is able to see her friends.

Colebrook.—A reception was tendered Rev. W. B. Locke and family on their return from Conference. A good social time was enjoyed and a program of music and speaking was carried out. Refreshments were served, and all pronounced it a splendid time. This church congratulates itself on being able to keep Pastor Locke and family for another year. This people are pleased to have a representative in

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General Conference who is so widely and favorably known as is Mary Danforth.

Monroe and North Monroe.—In each of these churches the people adopted the weekly-offering plan with enthusiasm. Repairs and improvements on the parsonage by paint, paper, and rearranging and improving the sink-room have been made. The water ram and piping have been overhauled, and now plenty of running water supplies the pastor's mansion. The outlook is very hopeful. The people are delighted with the new pastor, Rev. Guy Roberts.

Piermont is supplied by Rev. E. J. Canfield, and the work opens very hopefully. People like the new map, and he is very much pleased with the work. To the pastor's claim for this year \$75 was added.

Woodsville.—The work for the year opens very auspiciously. Both people and pastor are happy together. Finances are in a very good condition. Congregations are large and appreciative. The new pastor, Rev. J. G. Cairns, has met with a reception which gladdens the heart of any faithful minister and fills him with courage. Mr. and Mrs. Cairns are rejoicing over the advent of a son, born May 8. Congratulations are in order.

Pittsburg and Beecher Falls.—Rev. W. A. Hudson and family arrived on the field the Saturday after Conference, and received a hearty welcome. Congregations are large and attentive. Plans are on foot to continue the painting of the parsonage property, which work was stopped by the oncoming of last winter's cold weather. The queen of the parsonage is happy in her cozy home, and the pastor is delighted with his new field. Beecher Falls has paid all last year's bills, and is looking carefully after the financial needs of the current year; while Pittsburg is not remiss in her duty along these same lines, having secured a good supply of fuel and doing many other things for the pastor's comfort.

East Colebrook people were very much pleased to retain Rev. A. P. Reynolds and wife for another year, and to give expression to their feelings of appreciation they gave them a reception in Grange Hall, where a large number of friends gathered to greet the old-new minister and pledge him their heartiest cooperation. Addresses of welcome were made by S. B. Whittemore, Frank Hall, and S. T. Noyes. A program of music and recitations was rendered. Some beautiful presents were given to Mr. and Mrs. Reynolds—a silk sofa quilt, a sofa pillow, and a large silk quilt with the name of a contributor on each square; a dove with an olive branch in his beak, was also printed on each square, and the white ribbon, the emblem of the W. C. T. U., was printed on the squares presented by members of that society. After

the appropriate speeches of presentation by Mrs. Whittemore, Mrs. Sweatt, and Mrs. Noyes, the pastor and wife responded very touchingly. Among other things the pastor's wife said: "I don't see what we have done to merit all this." East Colebrook and East Columbia never had a pastor who was more respected and loved than the present incumbent. The work in these two churches opens with promise. All reports are encouraging. Just before Conference, when the pastor and wife were out calling, kind friends came and dropped in the mail-box a purse containing \$18.50 for Mrs. Reynolds to use in her Conference trip, and now they are buying a new carriage for the pastor. That is the way they do things up north!

Manchester District

Manchester, St. Jean's (French).—This society worships in St. Paul's Church. Sunday, May 1, was a red-letter day with pastor and people. Six baptisms and five accessions mark the tabulated results. The pastor, Rev. E. J. Pallsoul, starts on another summer's campaign of out-door preaching among the French Canadians with high hopes. He's a worker and he's a winner.

Manchester, First Church.—Situated in a growing community, with industrial plants ever expanding, on ground pre-empted by Methodism, fostering the second largest Sunday-school in the Conference, with a hustling superintendent and a wide-awake pastor, in range of possibilities this church has no peer in our Conference. Rev. C. H. Farnsworth brings things to pass. Two choirs, one composed of thirty young people under the leadership of Mrs. Spaulding, and one composed of thirty children under Miss Edna Lamb's tutelage, have been organized to aid in the service of song. Results, increasing attendance and deepening interest. The Sunday-school superintendent, Mr. Natt T. Platts, is in himself a study in pedagogy. By prayer, plan, and labor, supported by a noble corps of teachers, he sees results. He has recently been elected president of Hillsboro County Sunday-school Association.

Newport.—The church at Newport, and their new pastor, Rev. C. H. Walters, are getting into working trim. The pastor is pleased with his people, and the people are delighted with their pastor. Everything augurs well for the coming year. Tuesday evening, May 3, a very pleasant reception was given to the pastor and his family by the Ladies' Aid Society. A large number of people were present, including many from the sister churches.

Derry, First Church.—Rev. Silas E. Quimby begins his pastorate in this old church feeling that he has one of the most loyal and devoted

societies within our borders. The people fully reciprocate his feeling. The satisfaction is mutual. Mr. Quimby has been our Conference secretary for almost thirty years. A.

MAINE CONFERENCE

Lewiston District

Bridgton.—We were with this people the first day after the adjournment of our Conference—Tuesday evening, April 5. The occasion was an organ recital to test the tone and power of the fine new pipe organ that has been presented by Misses Evie and Mary Bacon as a loving tribute to the memory of their parents, Marshall and Evie Bacon, who were such a tower of strength in the years past. Every one was delighted with the instrument. On the following evening the quarterly conference was held. The cash salary was advanced \$100, and the rent of the greatly improved parsonage was advanced \$50; this makes it a \$1,000 charge. This was the right thing to do. On Sunday, April 17, the pastor, Rev. Wm. Wood, held somewhat informal but appropriate rededication services. He gave a brief history of the church, and congratulated his people on the bright outlook for the future. All departments are well organized and under fine leadership.

Berlin, N. H.—During the last year Rev. C. C. Whidden received 15 on probation and 14 in full. The church now has 76 full members and 21 probationers, with 120 scholars in the Sunday-school. The property is valued at \$3,000. For some reason the amount of indebtedness is not reported. The interest is paid, and something on the principal each year. The missionary appropriation was cut down one-half this year. The city is growing, and is full of enterprise and life. We have a band of noble men and women here, and we predict a strong church in a few years.

Scandinavian Mission.—Something over \$100 was secured by a recent supper and sale; and this devout people resort to no claptrap methods. Rev. A. M. Hanson and his people are greatly encouraged. He had a good report to make of his treatment at Conference.

Gorham, N. H.—Rev. E. W. Kennison is himself again, and Mrs. Kennison is steadily improving in health. The church is holding on its way with characteristic pluck and heroism. The immense new paper mill is nearly completed; real estate is well up; Gorham is a fine place for residences, and, all things considered, our church here is not interested in epitaph literature, or in providing for funeral expenses!

Cumberland and Falmouth.—Rev. F. K. Beem not only has the matter of a new church on the brain, but on his heart. We think there is no

point on the district where a new church would mean more for Methodism and the kingdom. If he brings this to pass, he shall have something more than a chromo! A. S. L.

NEW ENGLAND CONFERENCE

Boston District

Boston, People's Temple.—This church is enjoying increasing prosperity. Last Tuesday night, at the first quarterly conference, the pastor's salary was increased to \$3,000 and furnished and heated parsonage. In each of the three successive years of the present pastorate the quarterly conference has unanimously increased the salary. The congregations continue to grow, and all the affairs of the church are in good condition. Rev. Charles A. Crane, D. D., is pastor.

Dorchester, First Church, tendered a reception to its new pastor, Rev. J. F. Allen, and wife on Thursday, May 5, which was largely attended and characterized by the warm-hearted cordiality of this well-known church. The master of ceremonies was Mr. H. C. Gallagher, assisted by Messrs. Littlefield and McGown. The vestries were tastefully decorated by the Ladies' Aid Society, and the receiving party were in the ladies' parlor. In the line with Rev. and Mrs. Allen were Mr. and Mrs. G. W. Nickerson and Mr. and Mrs. A. B. Clum. Mr. Charles Spargo, caterer, had charge of the refreshment table. After the formal presentation Mr. Nickerson welcomed the pastor in a few well-chosen words, to which Mr. Allen responded. Among those present were the pastors of the other churches in the immediate vicinity, and Rev. Dr. Fay, a retired clergyman of the Congregational Church, who has attended the reception to pastors of the First Methodist Episcopal Church for twenty-three years.

Cambridge District

Cambridge, Grace Church.—An informal reception was tendered Rev. G. F. Durgin and family in the parlors of the church, May 4, under the auspices of the Epworth League. There was a large attendance of members and friends of the church. Neighboring ministers participated. Light refreshments were served.

Saxonville.—The Epworth League of the Saxonville Church has lately placed a piano in the

vestry, a sufficient number of members of the League pledging a nickel a week for a year to pay for it. The League gave the pastor, Rev. John A. Bowler, and family a cordial reception, Wednesday evening, April 27. The Edwards Congregational Church in this place has a new pastor, who is the son of the late Rev. Thomas Hughes, a noted Welsh Methodist, one of the "Legal Hundred" and a brother of Hugh Price Hughes.

First Church, Somerville.—Mr. and Mrs. W. H. Miller, members of this church, received the congratulations of their friends on Sunday, May 8, upon the completion of sixty years of married life. Epworth League anniversary was duly observed last Sunday. The church was handsomely decorated by the League, and at the special service in the evening Rev. Alfred Noon, D. D., made an interesting and powerful address on Temperance.

Lowell, Worthen St.—The members of this church tendered a reception to Rev. E. P. Herrick, the new pastor, and his wife and three sons on Thursday evening, April 28. Dr. and Mrs. C. H. Leland, Mr. and Mrs. E. L. Sherwood, and Mr. and Mrs. Wm. McKenzie assisted the family in receiving. Decorations in white draperies, colored streamers, and colored electric lights were elaborate. Refreshments were served in the dining-room, which was trimmed in pink and pale green. Mr. J. B. Wilson acted as toastmaster and introduced, in turn, the following speakers: Dr. Mansfield, presiding elder of Cambridge District; Rev. Geo. B. Dean, of St. Paul's; Rev. Ralph Gillam; Rev. B. F. Kingsley, of the Highlands; and Mr. Herrick. Mr. Gillam has been widely known as an evangelist, but is now pastor of a Congregational church in Lowell. Extensive repairs have been made at the parsonage. The outlook for the year is encouraging.

Lowell, Central Church.—A reception of welcome was tendered Rev. and Mrs. W. W. Shenk, Wednesday evening, May 11, by the members and friends of Central Church. Rev. J. A. Lupien, in charge of the French work, was also accorded a hearty welcome at the same time and place. Every Methodist minister in the city, and representatives of several other denominations, were present and spoke words of appreciation and welcome. Mr. William Clee was master of ceremonies, and introduced Mr. M. B. Thompson, who spoke for the Sunday-school, and Mr. George Frost, who spoke for the Epworth League. The music was in charge of Mr. A. W. Henderson. Mrs. Shenk was the recipient of a handsome bouquet of pinks from the ladies of the church. The occasion was largely attended, the church vestries

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were beautifully decorated, and there was a pervading spirit of hope and good cheer very inspiring. The *Lowell Citizen* of May 12, in referring to the coming of Mr. Shenk to Central Church, says: "Rev. Mr. Shenk is a young man of very pleasing personality and is also a very strong preacher, and he has already won the hearts of his people."

Somerville, Flint St.—Two hundred people turned out, on the evening of May 4, to welcome the new pastor, Rev. H. P. Rankin. The vestry was beautifully decorated, the affair being managed by the Ladies' Aid Society and the Epworth League. In the receiving line were the pastor, his sister, Mrs. Griffith, Mr. and Mrs. John Blair, Mr. and Mrs. Wm. Fleming, Rev. Dr. George Skene, and Rev. Paul Rader, who for the past two weeks has been assisting the pastor in evangelistic work. C. C. Folsom was master of ceremonies, and introduced Rev. F. E. Hamilton and Dr. J. H. Mansfield, who made speeches and in behalf of the church welcomed the new pastor. Mrs. Griffith, as the matron of the manse, was presented with a beautiful bouquet. A fine musical program was rendered.

Lynn District

Salem, Lafayette St.—Rev. C. U. Dunning, of Winchester, supplied the pulpit of this church on a recent Sunday, to the general acceptance of the congregation.

Worcester and Vicinity

Dr. Knowles is planning to have an electric lighting system installed in the vestry of Webster Square Church.

Rev. C. A. Skinner continues to take in new members at Park Avenue, receiving 4 on the first day of May.

Evangelist Lawrence Greenwood, who recently held very successful meetings in and about Whitinsville, has been engaged for a two weeks' series at Laurel Street Church, beginning Sunday, May 8.

On Monday, May 2, the Worcester Circuit Epworth League held its regular quarterly gathering at the Methodist church in Southbridge. Dr. Kendig and his young people entertained

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the visitors in royal style. Ten League chapters were represented. The banner was awarded to the Park Avenue chapter for the largest percentage of attendance. Rev. A. C. Skinner presided, and Rev. J. F. Allen made the address of the evening, his subject being, "The Divine Inspection of Human Achievements." On May 15 a union anniversary meeting of the League was held at Grace Church at 4 o'clock.

A. S. G.

Springfield District

Ware.—Rev. and Mrs. John Wriston have been heartily received. A reception was given them in the parlors of the church, Monday evening, May 2, which was very largely attended. The church is sadly bereaved in the death of O. C. Stetson, the treasurer and financial leader, and one of the most faithful spiritual helpers.

Bondsville.—Happy Bondsville! Fortune smiles on them unexpectedly. Rev. Leonard L. Beeman, one of the strongest men of the Vermont Conference, and his most estimable wife, a classmate of the writer, have been appointed to this charge. Though asked for in a much larger charge, these loyal Methodists cheerfully accept their appointment, and I have no hesitancy in prophesying a great year for Bondsville. Mr. Beeman always succeeds in his charges. The presiding elder and the Springfield District are to be congratulated as well as Bondsville.

D.

CHURCH REGISTER

HERALD CALENDAR

Manchester Dist. Pr. Mtg. at Marlboro,	June 13-14
N. H.,	
Maine State Epworth League Annual Convention	June 23-24
at Augusta,	
Richmond (Me.) Camp meeting,	Aug. 12-22
Ithiel Falls Camp meeting, Johnson, Vt.,	Aug. 26-Sept. 4
New Bedford District Ministerial Association,	
at Bridgewater,	June 27-8
Laurel Park Camp meeting,	Aug. 28-Sept. 5

POST OFFICE ADDRESSES

Rev. W. J. Hambleton, Sterling Junction, Mass.
Rev. J. H. Irvine, Berwick, Me.

BUREAU OF INFORMATION.—A Bureau of Information will be established at Union Methodist Episcopal Church, southwest corner Garrison and Lucas Avenues, St. Louis, for the

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Marriages

KING—CURRAN—At People's Temple parsonage, Boston, May 12, by Rev. Chas. A. Crane, William R. King and May J. Curran, both of Everett.

THOMPSON—PAYNE—At People's Temple parsonage, Boston, May 11, by Rev. Chas. A. Crane, Charles S. Thompson and Mabel V. Payne.

W. F. M. S.—Framingham District W. F. M. S. will hold its quarterly meeting at the Methodist Church in Saxonville, Thursday, May 26. Sessions at 10 and 2 o'clock. Business reports, papers, etc., in the morning. Rev. Elihu Grant, lately returned from Jerusalem, will give the address of the afternoon. Dinner served free by the ladies of the church. Let there be a large attendance, as business of importance must come before the meeting.

SECRETARY.

"A Railroad Idyl"

Is the title of a 9 in. x 12 in. brochure issued by the Passenger Dept. BOSTON & ALBANY R. R., which is a reprint of an illustrated and descriptive article from "Photo-Era," and is devoted to artistic railroad landscapes in the Berkshire Hills.

Copies of this pamphlet may be secured by those interested by enclosing stamp to A. S. Hanson, Gen. Pass. Agt., Boston, Mass.

W. H. M. S.—The annual meeting of Boston District will be held at Stanton Ave. Church on Thursday, May 19. All auxiliaries on the district are requested to send delegates and reports. An unusually interesting program is prepared, and a large attendance is desired.

MRS. EDWARD S. HYDE, Dist. Sec.

BOSTON PREACHERS' MEETING.—Monday, May 23, G. A. R. memorial service; address by Rev. S. C. Cary upon "The Civil War—Its Magnitude and Sacrifice."

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

W. F. M. S.—The semiannual meeting of Dover District W. F. M. S. will be held at Greenland, N. H., Thursday, May 26. Sessions at 10:30 a. m. and 2 p. m. An interesting program has been provided. Miss Clara M. Cushman will give an address. Lunch served for ten cents each.

H. B. L. PERKINS, Rec. Sec.

EAST GREENWICH ACADEMY—ANNIVERSARY WEEK.—Friday, June 10, examinations begin Friday, and continue Monday and Tuesday; 8 p. m., piano recital for graduation by Miss Marie E. Theis. June 11, 8 p. m., elocution recital for graduation, by Miss Minnie C. Cole and Miss Helen M. Tyler. Sunday, June 12, 3 p. m., sermon before the graduating class by Rev. Charles M. Melden, Ph. D., of Providence; 7 p. m., Conference sermon by Rev. Charles S. Davis, A. M., of Stafford Springs, Conn. June 13, 8 p. m., recital by music and elocution pupils. June 14, 10 a. m., meeting of the corporation; 1:30 p. m., meeting of the board of directors; 8 p. m., Class day exercises; 8 p. m., debate for the Bergen Silver Cup between the Adelpian and Philognothian Societies. June 15, 10 a. m., prize readings; 3 p. m., alumni oration, by William L. Burdick, Ph. D., class of '78; 4 to 6 p. m., art reception; 8 p. m., concert. June 16, 10 a. m., graduation exercises, with address by Rev. Alexander H. Tuttle, D. D., of Summit, N. J.; 2:30 p. m., base-ball game; 8 p. m., principal's reception.

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FOOT-NOTE—The twain will be made one in June.

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OBITUARIES

That light
Fringing the far hills, all so fair, so fair,
Is it not dawn? I'm dying, but 'tis dawn.
Upon the mountains I behold the feet
Of my Beloved; let us forth to meet!" —
Death.
This is death, I see the light no more;
I sleep.
But like a morning bird my soul
Springs singing upward, into the deeps of
heaven,
Through world on world to follow Infinite
Day.

— Dinah Mulock Craik.

Fletcher. — Mrs. Mary Saelling Fletcher, daughter of Rev. Charles and Rebecca (Nicker-son) Atkins, was born in Buckfield, Me., March 18, 1813, and died in Readfield, Me., Jan. 20, 1904.

When she was but two years of age her parents moved to Mt. Vernon, Me., where the larger part of her life was spent. Mrs. Fletcher was converted in early life, and soon became an earnest worker in the church. She moved to Roxbury, Mass., in 1836, and joined the first Methodist class formed there, before Methodist preaching services had been established, and attended the first Sunday-school, being a teacher in the same until 1845. At this time she married Mr. Rufus F. Fletcher, of Lyndon, Vt., who came to Roxbury in 1840, and was a member of the official board and a class-leader of the Methodist Episcopal Church. After their marriage they moved to New Sharon, Me., where four children were born to them, of whom two are now living. In 1863 the family moved to Mr. Fletcher's old home in Mt. Vernon, where her husband died in 1892. She continued to live in her own home with her youngest daughter, Mrs. Abner O. Lane, until the death of Mr. Lane in April, 1903. She then removed with Mrs. Lane to the home of her oldest daughter, Mrs. S. J. Howes, where with her daughters and grandchildren the last few months of her life were peacefully passed.

Mrs. Fletcher was a woman of unusual intelligence and strong convictions, an ardent Methodist and a loyal Christian. She was familiar with early Methodist history. It was a delight to hear her converse of those days and bring up its heroic names. She was a life-long reader of ZION'S HERALD, and kept in touch with the present as well as the past.

She was blessed with remarkable physical vigor, and retained her faculties unimpaired to the last. Her illness was brief, and she seemed to feel that it was her last. She desired no one to pray for her recovery, but expressed a longing to be with the friends on the other side. Thus peacefully she fell asleep.

The writer was assisted in the funeral services by Rev. J. R. Masterman, a former friend and pastor. The burial was in the old family lot at East Readfield, Me.

WILBUR F. HOLMES.

Dresser. — Frost Staples Dresser was born at Cape Elizabeth, Me., Feb. 5, 1840.

He was the youngest of a family of seven. He is survived by one brother and one sister — Joseph Dresser, living on the old homestead, and Mrs. Mary B. McDonald, of Harrison, Me.

Very early in life Mr. Dresser was soundly converted to God, and from his conversion was a most humble and devoted servant of God. When a young man he removed from Cape Elizabeth to Saco. While there he married Lydia Helen Babb, of Saccarappa. They had two sons and one daughter. The sons survive their father. In 1892 Mrs. Dresser, a most faithful wife, a wise and loving mother, was called to her reward. His loss he felt most keenly.

Having gifts and graces which qualified him for the ministry, and being called of God to this great work, he accepted the following appointments: Baldwin and Hiram, Kennebunk, Cape Porpoise and his home church, taking up the work on this charge after the death of Rev. Mr. Sanborn; and, as was char-

acteristic of his generous nature, he preached the full year and gave all the proceeds to Mrs. Sanborn and family.

About 1884 he bought a place in South Durham, where he lived for eighteen years. He opened public services and a Sabbath school at Crossman's Corner schoolhouse, where untold good was done. For a time he traveled with and assisted Frank Sanford, then evangelist, now of Shiloh.

As he ripened for the grave he also ripened for glory. During his last years, while residing in Portland, he was constantly doing some charitable and religious work. He always retained his connection with the Methodist Episcopal Church at the Cape. From there he was buried, the pastor conducting the services. His was a long, useful and blameless life, the memory of which is most sacred and helpful.

R. S. L.

Elms. — Mrs. Margaret M. Elms was born in Eggbeth, Liverpool, England, Sept. 5, 1833, and died in Dover, Me., Dec. 24, 1903.

About forty-eight years ago she came with her husband to this country, living for a time in Buffalo, N. Y. Then coming farther East, they finally settled in Dover, where both finished life's work.

She was the mother of eight children, some of whom survive her. During the last years of her life two daughters devoted themselves to caring for her, and, with other members of the family, spared neither time, means nor strength to make her last days pleasant and comfortable.

Mrs. Elms was converted when a young girl, but, being of a retiring nature, never joined the church — only on probation; but no one who knew her could doubt the genuineness of her Christian life. The going out of the life of such as she is like the setting of the sun on a clear summer day — the glow lingers long after the sun is out of sight.

H. W. N.

Ward. — Dr. Amasa M. Ward was born in Hardwick, Vt., Jan. 5, 1825, and died at his residence in Hardwick, Feb. 20, 1904.

Dr. Ward was constitutionally strong, for in spite of an accident eleven years ago, which made him a cripple, he lived more than the allotted days of man. In his youth he received an injury that unfitted him for hard physical labor, so he gave himself to the study of medicine, attending Woodstock Medical School and graduating from that institution in 1849. He at once began practicing medicine in Bethlehem, N. H., later moving to Sheffield, Vt., where he practiced for fourteen years. In 1864 he moved to Hardwick, Vt., and continued the work of his chosen profession until incapacitated by age and infirmity.

Dr. Ward was a skillful physician and much sought after for counsel during the last years of his active service. Some of the older inhabitants of Hardwick are quite sure that there never was a better physician than he. He was relied on as a practitioner and loved and respected as a citizen. During the time he practiced at Bethlehem he married Paoeb Stevens, of Franconia. Three children were the issue of this marriage, two of whom survive — Rev. Clarence M. Ward, a Methodist preacher of Coin, Iowa, and Herbert H. Ward, the efficient attorney general of the State of Delaware. Josephine died in infancy.

On June 20, 1859, Mrs. Ward died in Sheffield, leaving her husband with two young boys to care for. For a second wife Dr. Ward married Elexia M. Spencer, who lovingly mothered his boys and bore him four children, one of whom lived only two months. Charles H., Mary E., and Walter I. are all well known residents of Hardwick.

Dr. Ward experienced religion in his youth, and joined the church. On coming to Hardwick to permanently reside he transferred his membership to Bethany Methodist Episcopal Church of this place and for forty years has lived an earnest, consistent Christian life among this people. For years he taught in the Sabbath-school; as class-leader and steward he rendered most excellent service to his church, and in that most difficult of all difficult positions in church work, he was a great success. As a solicitor for funds for church expenses, no one could say "No" to Dr. Ward. No matter how much work he had to do, he always found time to work for his church. He planned his visits so as to have time for the services of the sanctuary, and seldom was he absent from the

house of the Lord on His holy Sabbath. He was a good man; his church honored him, and he repaid her in love and loyalty. He served his Master faithfully, and ere this he has heard the "Well done" and received his crown.

A community that feels the impress of his personality for good; a church that appreciates the devotion of his loyal soul; a wife, five children, thirteen grandchildren, and a large number of relatives and near friends, mourn their loss.

In the church, Feb. 22, in the presence of a large congregation, his pastor spoke of the "bliss of the endless life of the righteous," and tried to comfort the hearts of the friends by diverting their attention from our beautiful cemetery where we laid his body to rest to the home of the soul. And though our eyes do fill with tears drawn from the spirit through the brain, our faith grasps that inspiring hope that we shall meet again.

J. A. DIXON.

Brigham. — Rebecca C. Brigham was born in Fryeburg, Me., in 1829, and died at Dover, N. H., Nov. 9, 1903.

She early became a member of the Methodist Episcopal Church, being received on probation in St. John's Church, Dover, Feb. 10, 1852. In due time she became a member in full, and for over fifty years was a devoted follower of Christ and a loyal supporter of His church. Her husband, Ephraim T. Brigham, also a member of St. John's Church, preceded her to the better land some ten years ago. But God's grace was hers during the days of widowhood, and from a smiling face she reflected the steady faith and cheering hope of a child of God. She was a good woman, interested in good causes, and ready to do what she could for the church of her choice.

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with the family of Mr. Harrison Haley, and later at the Wentworth Home for the Aged. After a brief illness she passed peacefully to her reward. Her memory will be cherished by many friends both in and out of the church. The funeral service was conducted by her pastor, Rev. E. S. Tasker. E. S. T.

Drake.—Mrs. Mercy Bennett Drake, widow of Abram M. Drake, died at Farmington, N. H., Oct. 27, 1903, at the advanced age of 81.

When quite a young girl she was converted in the Methodist Episcopal Church in Rochester, N. H., and during all the intervening years maintained the integrity of her Christian faith. On April 30, 1848, she was married to Abram M. Drake, with whom she lived a happy wedded life for over forty-five years.

Mrs. Drake joined St. John's Church, Dover, N. H., June 6, 1852. During these years of church membership she cherished a deep interest in the work of the church. Her character was above reproach in its purity and simplicity. She cared nothing for display, but preferred the quiet life of fidelity to duty. Her last days were marked by the serenity of Christian faith.

The funeral service was held at the home of her sisters in Farmington, N. H., and was conducted by Rev. E. S. Tasker, pastor of St. John's Church, Dover. The interment was in Dover. E. S. T.

Young.—Mrs. Priscilla B. Young, of Centenary Methodist Episcopal Church, Province town, Mass., aged 71 years, 4 months and 10 days, passed on Sunday evening, March 20, 1904, to the eternal reward of the Christian.

Married at the age of eighteen to Capt. Charles A. Young, her life-stream flowed on happy in that union, until she was left in widowhood some years ago. A faithful wife, a kind and generous neighbor, she was also a loving and true mother, and for many years a loyal and deeply interested member and steward in Centenary Church, member of the Ladies' Aid Society, and teacher in the Sunday-school. Nor did she fall in her financial support (according as she judged herself able) of the church and its benevolent causes.

For several years her health had been poor, but notwithstanding this, added to a lameness that made walking difficult for her, she was usually in her place at all the services of her church, occasionally dropping in at the services of a nearer church when the effort was too great to reach her own. She was a faithful friend to her pastor and to his family.

The day on which her death came she attended the service in the morning, telling her pastor that she had greatly enjoyed the sermon, and taught her class in Sunday-school. In the evening, she did not feel able to attend the service, was unusually moved and lengthy in family prayer, and, before 10 o'clock, had passed to the more perfect service of the church triumphant.

The son, in poor health, and his wife will have the deep sympathy and prayers of their many friends in this sudden and great bereavement. L. H. MASSEY.

Bragdon.—Daniel Bragdon was born in Wells, Me., Sept. 7, 1840, and passed to his reward from Biddeford, Me., April 7, 1904.

When quite young he was bereft of both his parents, and at nine years of age he started out to win his way in life. Compelled thus early to learn lessons of self-reliance, industry and frugality, he succeeded in developing those manly traits of character that in later years made him a valuable citizen and an efficient worker in the church of Christ.

For some years Mr. Bragdon resided in Kennebunk, Me., where he married Miss Abbie Hill, and to them were born two sons and two daughters, three of whom survive him. After a few years he removed his family to Biddeford, where, in 1875, under the labors of Rev. A. S. Ladd, he was thoroughly converted, and soon united with the Foss St. Methodist Episcopal Church. After many years of happy wedded life Mr. Bragdon was bereft of his wife; and in 1887 he was united in marriage with Miss Julia Averill, of Bangor, who has proved a helpmate

indeed, especially during the last eleven years, during which time he has been afflicted with repeated strokes of paralysis until he became entirely helpless. To them, one daughter, Helen, was born, who helps to cheer the mother in the saddened home.

Mr. Bragdon served the church very efficiently for several years as collector, and for many years as a Sunday-school teacher, but perhaps his best work was as class-leader, which position he held as long as health and strength permitted. In every station he was faithful and earnest, throwing into all his work for the Master the same resolute zeal he manifested in whatever he undertook. As long as he was able he was always in his place at church, and when deprived of that privilege he still maintained the same deep interest in the cause of Christ. The first word of inquiry to his pastor would be, "How goes the battle? Are you having salvation?"

A good man has gone to his rest. May his mantle of fidelity and zeal fall upon others! J. R. CLIFFORD.

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The World's Sunday-school Convention

Continued from Page 613

way, with his owner somewhere out of sight, persisted in getting in front of our horse. We tried to pass him. He took a livelier gait and pattered along ahead under his burden of bags and ears. To add to our humiliation, our horse seemed to side with the donkey and fell in behind him. Hence we seemed helpless, and turned to contemplate the grand amphitheatre of mountains which surround Dothan, where Elisha's prayer opened his servant's eyes and he saw these sunlit hills filled with "horses and chariots of fire."

Samarita's ruins were pitiful. Here were the pillars of temples and colonnades set up by Herod the Great standing in wheat-fields and in olive groves. Some were half covered by debris and tottering like falling giants. Some projected out of the road built on the hillsides as logs sometimes appear on the side of an American country road. Sometimes only the top of a pillar appeared above the ground, as though it were a dead hand uncovered from the past.

Through Shechem, where Gerizim and Ebal mingled their shadows through the ages, till there fell a wondrous sunlight on the curb of Jacob's well, past Shiloh's lonesome ruins, we spur our horses. Up to Bethel we ride, and there assembled our party sings with a new and inspired feeling those suggestive verses of "Nearer, my God, to Thee," which allude to Jacob's experience here.

The Holy City

Over Mt. Scopus we ride, and suddenly, without warning, Jerusalem flashes out, almost at our feet, with its white buildings

and their brown-tiled roofs. It was a surprise, an astonishment, a little different, of course, from our expectation, as every one finds. But we gladly add ourselves to the long list of those who belonged to the tribes of Israel, to the Crusaders of the Middle Ages, or to the modern Christian pilgrims who have looked with joy upon the Holy City, the object of our long journey.

As Olivet appeared at our left with the tall tower on its summit near the spot where Jesus must have ascended, we were strangely moved. All the truth of our religion, all our hope of immortality, rested on the belief that there the Galilean had ascended into the skies. We trembled. There was so much at stake for us and all mankind. Our assurance came not from that view; our faith did not depend on gorgeous churches that we saw later, or paintings, or censers, or tawdry ornaments that fill Jerusalem till you are sick; but rather our assurance came from within: "He that hath the Son hath everlasting life."

"A certain man went down to Jericho." "Yes," you say as you ride in a carriage, ever descending, as the brakes continue to creak, and as you wind spirally around the steep hills, "how he went down, down, down!" A very good carriage road has been recently built. The journey that the good Samaritan made was indeed along a wild road. One of our party will long remember the "Khan of the Good Samaritan," for near here his inexperienced, reckless driver managed to overturn the carriage and at the Khan he had a sticking plaster put on his bruises. When he came in to supper with his head tied up, and told his story, we could but exclaim: "How delightful to be hurt in such a place!"

Convention Program

At 2.30 P. M., Sunday, April 17, there was a Sunday-school session at the large, long convention tent pitched to the north of the city walls. At 4 P. M. there was a most uplifting communion service conducted by Dr. John Potts, of Toronto. At 7.30 the people assembled from many far-distant lands in the convention tent dimly lit by thirty large ancient lanterns. F. H. Jacobs led the praise service. F. F. Belsey, Esq., of London, was the chairman of the meeting. There were short and ringing addresses from the Rt. Rev. G. F. Blyth, D. D., Bishop of Jerusalem, Dr. Selah Merrill, Rev. Dr. John Potts, and Dr. Monro Gibson. Then there were three-minute greetings from representatives of Canada, India, Turkey, Egypt, Bulgaria, Trinidad, Persia, Mexico, Nova Scotia, the Philippine Islands, etc. Jacob, son of Aaron the Samaritan, high-priest from Mt. Gerizim, was introduced and read a greeting in which he acknowledged the interest and kindness of Protestants toward the little remnant of worshippers on Mt. Gerizim.

Monday forenoon was occupied with addresses on "The Geographical and Historical Basis of Divine Revelation," by Dr. Monro Gibson, of London; "Jerusalem in Old Testament Times," by Prof. L. B. Paton, of Hartford, Conn.; "Customs of Syria as Illustrating the Bible," Rev. Geo. W. Mackie, D. D., of Beyrout. In the evening "Organized Sunday-school Work," was the general theme discussed.

Tuesday, the theme of the morning was, "Fulfilling the Great Commission," in which several speakers participated. On the evening of Tuesday the convention ended with a devotional service, and by the Jerusalem railroad and carriages the delegates hurried to their steamer to visit Egypt.

Was the program of the convention a success? Yes; and yet not perhaps from the standpoint of the attendance, for many had not sufficient time to see Jerusalem and also attend the morning and evening sessions of the convention, hence the latter suffered. The greatest blessings will come from a new interest in the places, people, and customs of the Holy Land, and we look for a revival in Bible study throughout the world, much of which will have had its inception in the World's Fourth Sunday-school Convention.

And now we have before us Egypt and Rome e'er we take our homeward journey.

How the Nonconformists of England are leading and overlapping the Established Church, is seen in the following authoritative figures just published: "The Anglican Church possesses 7,127,834 church sittings, and reports 2,050,718 communicants and 2,919,413 Sunday-school scholars. The Free Churches furnish 8,171,666 sittings, have 2,010,530 communicants and 3,389,848 Sunday-school pupils."

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